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ABSTRACT

This document contains information about and papers from meetings of educational practitioners and policymakers in the Asia-Pacific region, Africa, Latin America and the Caribbean, Europe, and the Arab States and a collective consultation of nongovernmental organizations (NGOs) on literacy and education for all. Contents (arranged by region) are as follows: "1996 Jomtien Declaration on Adult Education and Lifelong Learning"; "The Bank Has a Re-Think"; "Maoris: A Longtime Educative Tradition" (Nora Rameka); interviews and reports from parts of Asia; "Intellectual Responsibility in Development"; "Declaration on Adult Education and Lifelong Learning"; "Setting Up a Programme Is Not Enough" (Alice Tiendrebeogo); "A Book for Six Inhabitants" (Antonio da Silva); "Peace in the Land of Blue Plastic" (Uwizeyimana Adorata); "Unwanted Gifts" (Ousmane Faty Ndongo); "Backing the Commitment of African Intellectuals" (A. Niameogo); "South African Adult Education Post-1994" (Joe Samuels); interviews; "Education of Young People and Adults to Consolidate Democracy"; "Declaration and Recommendations of the Latin American and Caribbean Regional Preparatory Conference"; "Read the Word..." (Sergio Haddad); "We Also Count!" (Lola Cendales); "Calandria" (Rosa Maria Alfaro Moreno); interviews; "The Role of NGOs in the Transformation of Adult Education in Latin America" (Jorge Osorio Vargas); "'Everyone Has to Learn Everything'" (Ximena Machicao Barbery); "Adult Education, Society and the Strengthening of Democracy" (Jose Rivero); "We Learned..." (Ximena Eugenia Paniagua Padilla); "Defining Cultural Identities"; conference report; "Is Literacy Neglected?" (Serge Wagner); "Creative Protagonists: The Role of

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Environmental Pedagogy" (P. Orefice); "An Already Long State--Civil Society Dialogue" (Anne Depuydt); "Masks" "Meeting with Mr. D. Lenarduzzi"; "The New Modern Concept of Adult Education in Russia" (V. Onushkin); "Adult Learners' Week" (Alan Tuckett); "A Strengthened Partnership"; "The Hamburg NGO Platform on Adult Learning for the 21st Century"; "Vocational Education and Training" (Ulf Fredriksson); "You Can't Tie Up a Bundle of Firewood with One Hand" (Mariam Kone Traore); "Turning the Disadvantaged into Free Decision-Makers" (Ton Redegeld); "Some of the Contributions of Non-Formal Teaching to Formal Teaching" (Max Cloupet); "Adult Education and the Changing World of the Workplace" (D. Kahler); "Growing Together through Partnership" (Adama Ouane); "Beyond Programmes: Commitment, Values and NGOs" (Clinton Robinson); "Constructing Society"; "Arab Declaration on Adult Education"; "Campaigning for All Rights" (Aicha Barki); "Adolescent Women and Civic Society in MENA (the Middle East and North Africa)" (Frank Dall); "Culture and Spirituality" (Bacher Bakri); "The Emergence of a Civil Society" (Kacem Bensalah); interviews; "A Society Which Includes Women" (Aicha Belarbi); "The Socio-political Dimension of Gender: A Tool for Fair Development" (Marcela Ballara); and "Using Modern Technology Is Almost a Second Nature" (Mark Tennant). (MN)

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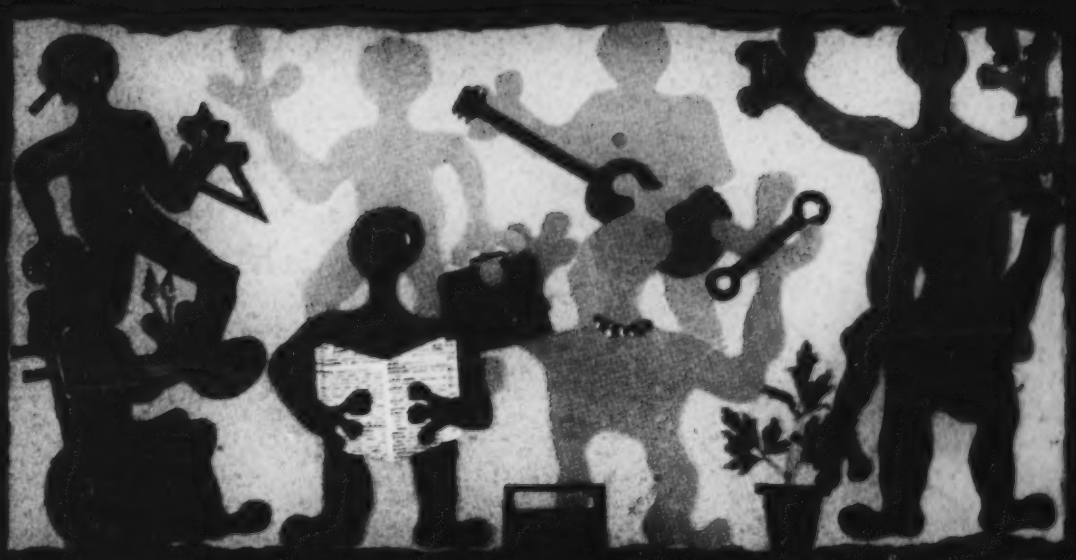

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LEARNING, KNOWING, DOING

Jeanne Thieulle, from Toulouse (France) is author of the picture on the cover.

« Learning, knowing, doing is the curriculum everyone who goes through a training course needs to follow. One begins by learning techniques which give you more knowledge in order to be able to do the things you wish. On the other hand there is an evolution to everything. Knowing how to do things, learning to know and doing things to get someone to learn. Exchanges between learners and teachers, each contributing his or her own experience, open up the possibility to innumerable permutations. I hope that adult education will in this way open up the doors of the XXIst century for us. »

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Months of debats

Preparations for the Hamburg Conference have been taking place over a long period of time in each of the large UNESCO regions. Regional Conferences have been held at Jomtien, Dakar, Barcelona, Cairo and Brasilia, bringing together government delegates and participants from associations. More than ten thematic seminars have taken place and a special Collective Consultation session of UNESCO NGO's took place in Hamburg. In this publication you will not only find the official results of these meetings but also interviews with those present so that you can fully appreciate the meaning of these preparatory activities for the Fifth International Adult Education Conference.

After Hamburg, it will be necessary to ensure that discussion, and, above all, action, filters back down to each region, each country and society as a whole. The process of this Conference is already deeply rooted in regions and networks and will only become meaningful if it leads to changes and improvements which will allow women and men in all countries to achieve the empowerment, the new skills and the training to which they aspire but, unfortunately, all too often never attain.

We will be able to evaluate the real impact of the Hamburg Conference by reading regional analyses and projected aims. In doing so we shall establish a reference basis which will guarantee the follow-up to the Fifth Conference, so that we may listen and work in the field.

After the months of discussion... let's see years of action.

We will meet again in 2009.

Paul Bélanger
General Secretary of the Conference
Director of the UNESCO Institute for Education

Editorial

We all share universal concerns; however, they are also specific to each region, each culture and each community's interests.

These concerns are so contemporary, serious and yet plain to see.

They are issues for a future which will respect all cultures and local development, which will be based on the creativity and commitment of the population concerned and which will know everything about the past and be aware of the present. It will be a future for a new humanity where the exchange of ideas will take precedence over the exchange of products. International co-operation will give way to a society where economic, social and political relations will exist instead of contracts between partners which will no longer need to be corrected by co-operation. Finally, it will be a future where the inevitability of unequal development will disappear.

We all know that the problems we fight against every day, experienced with difficulty, pain, shame and suffering by millions and millions of people, cannot be resolved without the commitment of all protagonists in society.

We also know that serious public commitment, made to others, is a part of democratic dialogue because it is a way of explaining and reinforcing the political will of different protagonists. Adult education cannot afford to ignore either this implication nor this demand.

Giving your word is always a gamble. In preparing this conference, we wanted to go one step further; not just to give people the opportunity to speak but to let them speak freely on the subject of life, education, economic conditions and democracy.

Therefore these meetings between regions and NGO's, as well as the Hamburg conference, are not just discussions but meetings between independent individuals, in charge of their own destinies as partners and educators, sharing solidarity and awareness.

Credit must also to given to the work carried out by UNESCO regional offices, partners of other United Nations agencies, national authorities, NGO's, universities, unions and management who rallied within the regions in order to organise preparatory meetings.

These meetings were all instructive, many of them were lively and some were even joyful.

We were not happy with the idea of just publishing six declarations one after another.

We wanted to illustrate them with mini-interviews, project descriptions and organisers' evaluations.

We could have proposed a brochure at least 300 pages long, just detailing each situation.

We hope the reader will find the information useful and that participants at conferences will discover a reflection of the meetings and the personal experiences shared a few months ago in Bangkok, Dakar, Hamburg, Barcelona and Cairo.

Thank you finally to the photographers, designers, artists and painters who allowed us to borrow some of their creations, free of charge, for this publication.

Creators... Creations... isn't that the key word?

Marc de Maeyer
Research Advisor
UNESCO Institute for Education

East Asia / Pacific	Estimated Adult Literacy Rates - Male (%) *	Estimated adult Literacy Rates - Female (%) *	Population Growth Rate (%) (1990-1995)	Debt Servicing as % of GNP (1993)	Educational Expenditure as % of GNP (1993)	Military Expenditure as % of GNP (1992)
Brunei Darussalam	92.6	83.4	2.1			9.8
Cambodia			3.0			4.8
China	89.9	72.7	1.2	2.4	1.9	5.0
D.P.R. Korea			1.9			25.7
Fiji	93.8	89.3	1.4		5.6	2.0
Indonesia	89.6	78.0	1.6	9.6	2.2	1.4
Kiribati			1.7		7.4	
Korea, Republic of	99.3	96.7	1.0	2.6	4.2	3.8
Lao People's D. R.	69.4	44.4	3.1	2.1	2.3	6.1
Malaysia	89.1	78.1	2.5	6.9	5.1	4.8
Mongolia	88.6	77.2	2.1		8.5	5.9
Myanmar	88.7	77.7	2.2	0.6		3.1
Papua New Guinea	81.0	62.7	2.3			1.8
Philippines	95.0	94.3	2.2	8.6	2.4	2.2
Samoa					4.2	
Singapore	95.9	86.3	1.0			5.4
Salomon Islands			3.4		4.2	
Thailand	96.0	91.6	1.5	7.4	4.0	2.7
Tonga			0.5		4.8	
Vanuatu			2.6		4.5	
Vietnam	96.5	91.2	2.1	3.9	19.0	11.0
East Asia / Pacific	90.6	76.3	1.4	4.5	3.0	-

South Asia	Estimated Adult Literacy Rates - Male (%) *	Estimated adult Literacy Rates - Female (%) *	Population Growth Rate (%) (1990-1995)	Debt Servicing as % of GNP (1993)	Educational Expenditure as % of GNP (1993)	Military Expenditure as % of GNP (1992)
Afghanistan	47.2	15.0	5.8			7.1
Bangladesh	49.4	26.1	2.2	2.2	2.3	1.3
Bhutan	56.2	28.1	2.4			
India	65.5	37.7	2.0	3.6	3.7	2.5
Iran	77.7	59.3	2.8		5.4	-
Maldives	93.3	93.0	3.3		8.1	
Nepal	40.9	14.0	2.6	1.8	2.9	1.1
Pakistan	50.0	24.4	2.8	4.7	2.7	7.7
Sri Lanka	93.4	87.2	1.3	4.1	3.1	4.9
South Asia	62.9	36.6	2.2	3.7	3.7	-

(*) : Estimation (1995)

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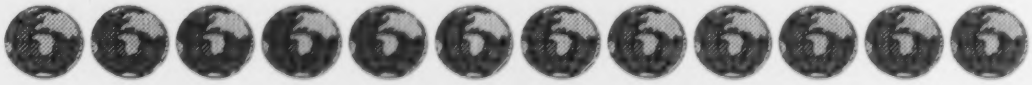
ASIA - PACIFIC

ASIA-PACIFIC REGIONAL CONSULTATION ON ADULT EDUCATION

16th - 18th Septembre 1996
Jomtien, Chon Buri - Thailand

Australia, Bangladesh, Cambodia, China, India, Indonesia, Iran, Japan, Lao People's Democratic Republic, Macao, Malaysia, Maldives, Nepal, New Zealand, Pakistan, Papua New Guinea, Philippines, Republic of Korea, Russia, Singapore, Western Samoa, Sri Lanka, Uzbekistan, Thailand.

Accu-Japan, Aspbae, Asian Development Bank - Philippines, ICAE, UNICEF Vietnam, UNDP Thailand and Lao PDR, World Education - America, World Education - Cambodia.



EDUCATION, COMMUNAUTY AND TECHNOLOGY

1. Adult Education as a tool for poverty alleviation and improvement of quality of life and employment
2. Adult Education for empowerment of girls and women
3. Adult education, culture and technology
4. Adult Education for sustainable development.

"I picture the historians of education many centuries from now looking back at our century and trying to analyse in what way the 20th Century educationalists succeeded and in what way they failed. I think one day future generations will judge us by saying that the 20th century is a century where educationalists succeeded in teaching knowledge and skills but failed to teach how to live together."
(Dr. Victor Ordonez, Director, UNESCO-PROAP at the closing session.)

"Although there may be conflicts at the government to government level; with economic alliances often leading to military alliances, there has been an impressive growth of social alliances, which we as adult educators resolve to promote through developing greater contact at the people to people level."
(Final Declaration)

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1996 JOMTIEN DECLARATION ON ADULT EDUCATION AND LIFELONG LEARNING

1 **We the participants** of the Asia-Pacific Regional Consultation in Jomtien, Thailand during 16-18 September 1996, reaffirm the right to learn, our commitment to the practice of Adult Education and lifelong learning as a means of individual development and transformation for social justice. New issues and perspectives warrant a renewal of our commitment and a broadening of the scope of adult education and lifelong learning in our region.

2 **We further reaffirm** our determination to pursue the goals established in 1990 by the World Conference on Education For All to "meet the basic learning needs of all our people by expanding learning opportunities for children, youths and adults, making primary education universal, and working for a fully literate society".

3 **We recognise that:**

3.1 our countries contain more than half of the world's population and 2/3 of the world's illiterate. The success of our efforts is critical in achieving the goal of Education for All.

3.2 our region is characterised by extreme diversity and plurality - of peoples, cultures, languages, ethnic groups, religions and cultures, political systems; the largest and most populous nations exist alongside the tiniest of island states;

3.3 there is unprecedented economic growth and wealth for some and unprecedented economic critics and poverty for others;

4 **We acknowledge that there have been undoubted gains** in the quality and quantity of educational opportunities in adult education since the UNESCO international conference in 1985 including:

4.1 increasing policy pronouncements that recognise the link between adult education, literacy, and development. This has been facilitated by the world conferences on environment, human rights, population, social development, women and habitat, where the critical role of education has been underscored;

4.2 greater investment in literacy programmes as a result of the world conference on Education For All in Jomtien in 1990;

4.3 a greater degree of political commitment to access and equity issues especially the empowerment of women, and to some degree to indigenous people and communities;

4.4 innovative and effective work of NGO's, people's organisations in adult education as well as gains in social mobilisation, advocacy and networking, resulting in increasing devolution of responsibilities to and demand on these non-governmental and decentralised initiatives in providing wide ranging adult education programmes;

4.5 the private sector is beginning to recognise its social responsibility and is playing a role in adult education and lifelong learning.

5 **We are concerned with several constraints and barriers to the development and expansion of adult education in the region:**

5.1 globalisation, privatisation, structural adjustments to economies and debt servicing liabilities, have forced cutbacks in investment in education and other social sectors by most governments resulting in even greater hardships to those at the lower end of the socio-economic scale

5.2 the Human Development Report of 1996 states that "determined efforts are needed to avoid growth that is **jobless, ruthless, voiceless, rootless and futureless**".

This affects the culture, heritage and traditions of the Asia Pacific region in diverse ways.

The rise of religious revival and the search for narrow identities, the increase in unemployment, violence, social disruption and migration; the lack of democratic governing and participation; the relentless degradation of the environment and increasing assaults on human rights, demand creative, imaginative and immediate interventions.

Adult education in its broadest interpretation has the potential and capacity to address many of these issues.

5.3 indirect educational outcomes such as increased social cohesion, better health and well-being of individuals, participation in democratic society, are difficult to quantify precisely and result in most governments and many NGO's and donors placing little importance on adult education.

ACTION

6 In light of the achievements and constraints outlined above we now resolve and:

6.1 call all governments and international agencies to fulfil their commitments and, be accountable to the pledges made in all the world conferences over the last decade by; allocating human and financial resources, instituting mechanisms including policy and legislation, follow-up monitoring and evaluate the progress towards achieving the stated goals;

6.2 urge a much greater commitment of decentralised planning to adult education. Decision making must begin with community participation and the fullest involvement of local bodies, representatives and local governments;

6.3 call upon all adult education practitioners and stakeholders to critically assess the present practices with a view to increasing the effectiveness, quality and responsiveness of delivery systems; and to develop the flexibility to address rapidly changing social, political, economic and cultural and environmental issues as they arise;

6.4 urge much larger participation involvement and accountability on the part of the private sector, NGO's and other practitioners of adult education;

6.5 stress our commitment of integrating a perspective of gender equality in all programmes.

6.6 urge the culture and knowledge systems of indigenous peoples must be recognised, respected and built upon in the policies and programmes of governments, NGO's and all adult education practitioners;

6.7 urge all involved in adult education and lifelong learning to focus on addressing the needs of the most vulnerable and disadvantaged groups;

6.8 will all initiate new partnerships with actors with similar objectives and strengthen existing alliances within and beyond our region.

Although there may be conflicts at the government to government level; with economic alliances often leading to military alliances, there has been an impressive growth of social alliances, which we as adult educators resolve to promote through developing greater contact at the people to people level.

THE BANK HAS A RE-THINK

The Grameen Bank in Bangladesh

When you ask poor women from Bangladesh what they wish for, the answers come in the form of a long list.

This is hardly surprising: it is impossible to separate or prioritise the essential need for education, health, work, food and independence.

They say that they want to learn to read and write, to keep their own accounts, to understand what officials say to them and what is said to them at the bank, amongst other places; they also think of their children and express their desire to communicate with them and with others, not only for the social pleasure but in order to take part in discussions and exchange information about health, the law, the economy and the exploitation they experience in their lives.

They also want to become responsible mothers and citizens, able to understand and stand up for their rights.
They want to set up and run their own businesses and be independent in order to improve their status within the family and society. They want a better quality of life and they do not want to continue living in poverty.

But where is the best place to start? Education? Training? Accreditation of prior learning? Which should come first, the chicken or the egg?

According to those in charge of the Grameen Bank in Bangladesh, it is essential first to help people to be more independent and not to tell them at first that they are going to receive training! These people have skills, they are survivors, they develop their own networks of solidarity, they have their own understanding of the world.
However, what they do not have is any benefit from their work. They are simply tools of production because they work for other people, for the ones who own the capital.

This is why the Grameen Bank lends small sums of money to poor women so that they can set up or develop a business or any other economic project. Most of these women have practically never received any full-time education.

"As far as education is concerned, we are careful to ensure that their children are able to attend lessons because this is how we are going to break the poverty cycle. As far as women's education is concerned, we think that if they are motivated they will be able to make a token financial contribution to their training.

We are giving them the tools so that they can be independent and choose an economic, educational and social project for themselves.

As a background to this project, we know that all the dimensions of development must be thought through; we must help women to manage and develop their projects, to care for their children, to make repayments and to save their money... all of which runs the risk of being spent due to an unexpected eventuality like an illness or a natural disaster.
Sometimes they are going to spend all their money and run into debt in order to cope with such an eventuality; without a minimum public service, social security or political commitment, nothing will be permanently resolved."

MAORIS: A LONGTIME EDUCATIVE TRADITION

Nora Rameka, New Zealand (*)

Adult learning can be a "key for the 21st Century" for indigenous people. But for this hope to be realised dominant cultures and populations must recognise the historic and continuing impact of colonisation on indigenous peoples' economic, political and social life as well as their rich cultural histories and educative traditions.

The Treaty of Waitangi (1840) provided the legal basis for British colonisation. Its purpose was to cede sovereignty to the Queen of England. But it did, however, purport to protect Maori rights. In particular it guaranteed Maori "tino rangatiratanga", the absolute chieftainship over their lands, homes and treasured possessions. However this commitment was not honoured.

For Maori, any discussion of adult education as a right, a tool, and a joy has to be based in the Treaty of Waitangi. Adult education is only a "right" if it is premised on a recognition of our tino rangatiratanga (sovereignty) as a people. It is only a tool if its central purposes include the keys to our development as a people: Te Reo (the language) and Tikanga Maori (culture, values, crafts, etc.). It can only be celebrated as a joy if individual achievement is accompanied by a more collective sense of development.

This is because of a fundamental problem: the reluctance of those with power - the educational establishment - to afford educational credibility to Maori adult education organisations. Severe economic problems prompted the restructuring of our qualifications regime and of the organisation and provision of post-compulsory education. The restructuring has been premised on two important principles: (1) an acceptance of human capital theory; and (2) a conviction of the merits of a more market approach to both the provision and the funding of education.

The positive aspects of the educational "reforms" include: (1) the recognition, even if somewhat muted, of the importance of a general education for all; (2) the emphasis placed on equity consideration; (3) the recognition afforded Maori (indigenous) language, culture and knowledge; and (4) the possibility of establishing Maori educational agencies that could be registered by the New Zealand Qualifications Authority and accredited to teach a selection of courses. However, Maori still have to jump through a number of bureautic hoops in order to secure registration and accreditation. Unless a Maori adult education agency is integrated into the legislated regime, access to funding is difficult if not impossible. The free market argument that "if a programme were intrinsically valuable participants would fund their own education" is meaningless to unemployed, low paid, or welfare benefit dependent Maori.

Indigenous people cannot ignore the dynamics of increased globalisation. We form part of the world economy and have to relate to it and, to a large extent, live within it. But it does not follow that we have to surrender to universal integration. We can draw inspiration and strength from our own tradition of independent adult education, our languages and our cultures. The critical issue is that of retaining control over those aspects of the qualification process that relate to our languages and cultures. One practical approach could be the development of an internationally recognised, indigenous qualifications framework. That would maintain indigenous autonomy, help overcome the problem problems associated with "intellectual property rights" and the accompanying appropriation of indigenous cultures and languages, provide explicit recognition of the knowledge and wisdom of elders, and create a clear basis for resource allocation from government and other funders to indigenously recognised educational providers.

* Nora Rameka is an adult educator at the University of Watkato, Aoteanoa - New Zealand. This paper has been developed in association with Michael Law who teaches Labour Studies at the same university.

INDIA

The National Literacy Mission was launched on May 5, 1988. The campaign approach might be briefly described as a concerted effort involving various social resources, with a high degree of voluntary commitment to addressing the problem of illiteracy, in a defined region and within a limited period of time.

The mission focuses on:

- a new sense of urgency, seriousness and emphasis with fixed goals, clear time-frame and age-specific target groups;
- firm belief that adults can be made literate according to certain predetermined norms within a stipulated time limit and that it is not too late to learn;
- emphasis on the close nexus between literacy of adult parents and enrolment of school going children, on the one hand, and literacy and infant mortality, immunisation and child care on the other;
- a special mission which believes that literacy is not the concern of one ministry or department or agency but is the concern of the entire nation and all sectors of society.

(...)

"If literacy campaigns succeed in drastically expanding the contours of literacy in the Indian context, they would effectively be contributing to going against the grain of history by introducing an alternate, egalitarian style of democratic development. Short of this, the option is limited to succumbing to the determinism of history where commercialisation and urbanisation brought in its wake a slow process of iniquitous literation; until industrialisation later played a relatively educational equalising function, because of its need for productive human capital.
Literacy campaigns that are aligned to popular democratic struggles appear to be the only option in the Indian context."

Mr Denzil Saldanha

Nirantar India

Nirantar is an NGO which works towards making education an empowering and enabling process for women. Working with poor, rural women, Nirantar moves from a situation of "passive acceptance of their life situation to one of active self-determination of their lives and environment."

Project in Banda:

What strikes one with renewed horror and shock on each visit to Banda is not just the extent of poverty and deprivation but the sheer magnitude of the violence that confronts women in the minutiae of their everyday social and personal life. The forms and sources of this violence are numerous, running from "traditional" upper-caste violence against lower-caste women to physical and sexual abuse by dacoit gangs. There is also the constant threat from forest guards and the police when poor women do their daily round of the forest to collect wood for fuel and other minor forest produce.

There is violence within and between families. The strategies that exist for resolving marital and other family disputes are extreme. Wives are not simply sent back to their parents' homes in the case of a dispute. This is reflected in the innumerable cases of murder or burns inflicted on women.

Given this context, there were serious doubts about the possibility of initiating a women's programme in the district, particularly a programme which sought explicitly to raise issues of gender discrimination, violence and inequality.

Working on "ration cards" (*)

Ration cards are of immediate relevance to the village community. The Public Distribution System, however, is fraught with corruption. Village and block level officials ensure that villagers cannot get ration cards made. As the process is complicated and highly inaccessible, for non literate people, officials use this to extort money. Secondly, cards are usually made in the name of male members, women seldom have cards in their individual names. Even if they have cards, black marketing is common and actually getting rations, even with a card is a rare occurrence.

We decided to make this an educational activity for the centres and teachers as well by carrying out the following activities:

- as a first step, a few teachers were nominated to gather information concerning the procedures involved in making ration cards. This information was collected from other functionaries;
- the information was then shared with the rest of the teachers;
- simultaneously, each teacher undertook a survey at her centre to collect data; how many women had cards? In whose name where they issued? Were they valid?
- the next phase of this activity will be to see that new ration cards are issued, old ones renewed etc. This will be implemented jointly by the teachers and other functionaries.

* Ration cards entitle individuals to a certain quota of grain and other essential commodities at a subsidised rate though the public distribution system.

PHILIPPINES

In the poorer and more conservative rural areas of Muslim Mindanao, where conditions often equal those in many of the least developed nations, educational opportunities for women and older girls are disproportionate to those available to their male counterparts.

Since March 1997 a new dynamic has evolved among local NGO's involved in functional literacy for young women and girls in Muslim Mindanao, Philippines. Brought together through a DANIDA-UNESCO - World Education Project, they are actively engaged in regular capacity building workshops on all aspects related to functional literacy programmes geared towards promoting literacy, life skills and participation as well as the physical, social and economic well being of women and their communities.

The themes of the capacity building workshops range from material development, facilitators training, participatory methodology, institution building, networking, gender analysis or community organisation to programme design, implementation and evaluation. The involvement of local authorities and other local implementers in these workshops contributes to linking and more effectively co-ordinating the various efforts to improve the educational opportunities for women and girls.

The results so far have been encouraging. The project has attracted the attention and participation of Muslim and Christian NGO's, as well as provincial level co-ordinating councils which bring together local governments, NGO's and community based groups.

A viable learning network is emerging within which there are shared values and goals as well as compatible work and implementation strategies. The project has linked with other development projects in the region to build a core group of agencies involved in advocacy for women's education and equity in development activities. The main implementers of the project have been women and local NGO's, particularly the *Notre Dame Foundation for Charitable Activities*. Their emerging Mindanao Women's Literacy Network has already attracted the attention of other donors and an excellent group of resource people is involved with individuals from a variety of sectors committed to the cause of improving high quality educational opportunities for women and girls.

CAMBODIA

When the war ended in 1975, the Khmer Rouge gained control of the country. They implemented one of the most radical and brutal restructuring of a society ever attempted. Its goal was to transform Cambodia into a peasant dominated agrarian co-operative.
A vast majority of country's educated people were tortured to death or executed in a campaign of genocide.

Since the UN brokered elections in 1973, Cambodia has a government elected by the people and some amount of peace has emerged in the country.

In the domain of education, illiteracy rate among adults (over 15 years of age) is 65 %, primary and secondary enrolment rates are very low. Since most of the educated people were executed under the Khmer Rouge regime there is dearth of skilled people in Cambodia.
Human resource development and capacity building are major challenges facing the country. Adult education and non-formal education has a critical role to play.

VIETNAM

According to the 1994 Census, there were more than 8 million illiterates in Vietnam, among them women and girls took up more than 70 %.

The project Income Generation and Literacy Education had provided loans for 12,240 poor women in 41 communes. After completing the loan repayment, borrowers can receive the 2nd, 3rd or 4th loans which are bigger. Increasing the loan size gradually builds up women's management abilities and moves them out of poverty. With accumulated profit income from the 4 cycles of loans being used as collateral, poor women will finally be able to get access to Vietnam Bank of Agriculture for bigger production investment.

JAPAN

The National Council for Lifelong Learning was established in 1990.

The term "lifelong learning" as used in Japan, "the whole of human life from birth until death" including: formal learning at school, non formal learning within the community or at educational institutions and companies outside of school, informal learning conducted elsewhere including the home environment.

To make a lifelong learning system and support it, we need to cooperate with the private sector. There is an another supporting system of lifelong educational activities conducted by the private sector. In addition to the programmes conducted by companies for their employees, Culture Centres are also representative of the lifelong educational activities of the private sector, especially in the urban areas.

The question of which area of lifelong learning should be the responsibility of the local public bodies and which areas should come under the private sector and to what extent, is gaining in importance against the background of the current economic recession.
For example, in Japan, there are many learning enterprises based upon mass media companies or department stories. These learning enterprises called culture centres have more than 600 centres in different areas of Japan and propose many classes. Those classes and centres are increasing year after year, there is a problem of competition with public learning facilities.

CHINA

In June 1987, the State Council of the People's Republic of China adopted and distributed the "Decision on Reform and Development of Adult Education by the State Education Commission" which clearly points out that adult education is a necessary prerequisite for the contemporary social and economic development and the progresses of science and technology, as well as an important component of the education of our country. Taking education as a whole into consideration, adult education is as important as basic education, vocational technical education and regular education for higher learning. It can directly and effectively enhance the quality of the working people and the staff members, from which the economic benefits and working efficiency can be directly raised. At the same time, adult education also plays a direct role in cultivating the socialist citizens with ideology, culture and discipline as well as in creating a studious and progressive social common practice. It also directly helps to develop emocracy, perfect the legal system and promote stability and solidarity for the society.

PAPUA NEW GUINEA

Generally speaking, any programme that is initiated by any service-providing agencies should ultimately aim at the creation of the Papua New Guinea (men, women, children) society as a unit and not as separate entities.

Literacy and awareness programmes focus on practical situations which are evidently the family not individuals in PNG. This is so as PNG is changing at a rapid pace, the family has to be literate and aware of all of the changes and hence be participants in the changes that affect them. One partner of the family unit must never be an observer or passive by being illiterate, but be literate and hence be an active agent of change and development.

MET PROFESSOR PK KASAJU

Dr PK Kasaju is the Co-ordinator of the Asia and Pacific programme of Education for All (APPEAL) at UNESCO Bangkok.

Collaboration for Education for All at various levels - national, regional, subregional is certainly not easy, but undoubtedly most desirable and indispensable

When we refer to the budget for adult education, literacy and basic education, we need to take note of the funds provided to various ministries and departments for local development activities which invariably have education components. Budgets are already being allocated for development activities in agriculture and other areas for local development...

All theses efforts are aimed at people's development at the local level particularly in rural, disadvantaged and underserved areas. It is extremely important to co-ordinate all these efforts. With the commitment and willingness of politicians, local leaders and bureaucracy, co-ordination must be maximised and results optimised in favour of the masses. The available resources must be pooled together and utilised in such a manner that their benefits are optimally maximised for people at the grassroots.

Working with NGO's is very important. They have by definition more flexible structures and working methods. Because of their flexibility, they can reach the grassroots more accessibly and effectively. They are able to reach people more easily because their bureaucracy and organisations are smaller and less complicated. The nature of their work tends to be more locally based, locality specific and closer to the people.

Support of international development and funding-lending agencies and intergovernmental organisations such as UNESCO, UNICEF, UNDP and the World Bank plays a very significant role in the development and implementation of policies and programme in literacy and basic education in the Member States. Although various international and donor agencies strive to work together on a certain common agenda, often the varying scope of their work, mission objectives, budgetary provisions and methods of work seem to pose at times certain bottlenecks and difficulties. Adult education per se does not appear to be an area which has entry into development packages which are normally offered by the development agencies. Certainly there are components of social development and welfare in population, health, agriculture etc. which seek the participation of youths and adults as development targets. Co-ordination and linkages at the level of such programmes although perceived very important, do not always appear to be optimal, hence need to be maximised.

I believe in the education of the total person. When people refer to adult education, there is a tendency to see it as something which is principally for vocational preparation. People must be educated in entirety, and be prepared as continually learning and evolving persons, and as productive members of the larger society.

Emphasis on vocational training for the development of skills is important from the point of view of economic self reliance. The regional meeting placed premium emphasis on development of the whole person as a member of the larger community, - an adult or youth who is able to support his family, look after children, protect, preserve and serve as a useful and good citizen. Adult education need not be reduced to vocational training alone, but the basic aspects of people's development including health, environment, population, agriculture, education, etc. People must accept literacy as a vehicle for improving people's overall life. Where people are poor, their utmost need is to improve their lifestyles and standard in terms of food, clothing, housing, education...

As we look at the South-east Asian countries, the kind of economic development that has taken place has inevitably brought to the fore greater emphasis on development of skills and vocational training. That is certainly important and quite in order.
What must be ensured is that it is not done at the cost of education of the whole person in terms of his/her role as a good citizen who is aware and sensitive about his/her and others roles in the development of his/her community and country.

We must not make people subservient to the dictates of economic development alone, but take command of it through the development of the total personality that is possible through an education of the whole person.

MET: DR VICHAI

President of the regional conference

The main challenge is to design a lifelong education system for our society. Lifelong education is very important, we talk about it a lot, but no one really knows what form it should take. Lifelong learning has to be based on two concepts. The first concept is called experiential learning. It means learning is based on experience, and experience has to be rich and educative and challenging to the persons involved. An example of that would be undertaking a project for community development. This kind of project gives you experience in solving problems. Experiential learning must also give you the opportunity to learn. The second concept is called social learning. It is based on serving society as it is evolving towards democracy. Democracy is not an easy concept. It has to be defined as clearly as possible : what is a democratic government or parliamentary system from the legal point of view ? Then again, when you come to the actual implementation, the actual behaviour or contact with people, you can sometimes get confused and are unable to make up your mind what should be the norm. So in fact, social learning is about the way we learn our lessons from the past and the mistakes of politicians and leaders of the past. It's a sort of collective learning and it takes time since it is based on actual events. Social learning should be part of the strategy designed for anyone undertaking lifelong learning. It aims at guiding our region in the right direction.

Lifelong learning needs to be based on some strategy of delivery system. You may deliver your educational programme through school systems, through evening classes, through radio courses... But the most informal way is through mass media. Mass media is incredibly important now. In fact all information goes through mass media. So the question is how to use mass media for educational purposes. My idea is to offer certain kinds of promotional incentives to the mass media in order to get them to contribute to building a learning society. Since they live on advertising and since they might have to make up for a certain loss if they decide to broadcast educational programmes, I believe that the government should subsidise mass media. The strategy to encourage mass media to take part in lifelong learning goes through subsidies. My idea is to create what I call a "Board of Investment" (B.O.I.) for education.

You can not neglect social education, which is our weakness, our deficiency. There are several streams in our higher education: the most clever students are said to follow scientific courses (mathematics and science) and the least clever are said to study languages. We grant money easily to scientific education, but never to social learning. This is a shame because humanist education (languages, human science) can tend to improve society. So my idea is to encourage clever people to study social science by promoting a more international programme where students could use English and rely on their linguistic skills. But apart from that, I believe you have to train good teachers in democracy and social science, an area which we seem to neglect.

Politicians and decision-makers may not be fully aware of all the implications of adult education in terms of its role as an advocate of "good causes". It is actually the first time I hear it mentioned at the regional meeting, although we have been promoting human rights for quite a long time now. Adult education must address big issues like gender equality and women rights, environmental concerns... but we never thought of putting it officially. Once the role of advocacy has become more prominent, I believe it will give more significance to adult education in terms of national agenda in our education policy. The leaders would recognise it. Nobody considers adult education meaningful in the democratic reform. When people talk of democracy, they talk about school systems, about learning at school. But my contention is that not only school systems are important, but community education and mass media can be meaningful, as well as subsidising any organisation that provides political education. Democracy is a necessary background for education. Democratic interaction is the absolute basis for adult education.

Sub-Saharan Africa	Estimated Adult Literacy Rates - Male (%) *	Estimated adult Literacy Rates - Female (%) *	Population Growth Rate (%) (1990-1995)	Debt Servicing as % of GNP (1993)	Educational Expenditure as % of GNP (1993)	Military Expenditure as % of GNP (1992)
Angola	50.0	30.0	3.8			35.5
Benin	48.7	25.8	3.2	1.6		1.3
Botswana	80.5	59.9	3.1		8.2	3.1
Burkina Faso	29.5	9.2	2.8	1.2		4.3
Burundi	49.3	22.5	3.1	3.9	3.2	-
Cameroon	75.0	52.1	2.8	4.3	3.0	1.6
Cape Verde	81.4	63.8	2.8		4.4	0.8
Central Africa Rep.	68.5	52.4	2.5	0.8	2.8	-
Chad	62.1	34.7	2.7	1.1	2.6	2.6
Comoros	64.2	50.4	2.9		4.2	
Congo	83.1	67.2	3.0	5.9	8.6	3.8
Cote d'Ivoire	49.9	30.0	3.6	12.3		0.8
Equatorial Guinea	89.6	68.1	2.5		1.8	
Ethiopia	45.5	25.3	3.0	2.0	6.4	20.1
Gabon	73.7	53.3	2.0	3.1		3.7
Gambia	52.8	24.9	4.0	7.8	2.7	-
Ghana	75.9	53.5	3.1	4.6	3.1	0.8
Guinea	49.9	21.9	3.1	2.7	2.2	
Guinea-Bissau	68.0	42.5	2.2	1.5		-
Kenya	86.3	70.0	2.7	12.6	6.7	2.8
Lesotho	81.1	62.3	2.7	2.6	4.9	5.3
Liberia	53.9	22.4	3.4			-
Madagascar			2.9	2.1		1.1
Malawi	71.9	41.8	3.7	3.8	3.4	1.4
Mali	39.4	23.1	3.0	1.0	2.1	2.9
Mauritius	87.1	78.8	1.1	3.9	3.7	-
Mozambique	57.7	23.3	4.1	6.1	6.2	10.2
Namibia			2.7		8.6	2.9
Niger	20.9	6.6	3.4	4.3		1.0
Nigeria	67.3	47.3	2.9	-		0.7
Rwanda	69.8	51.6	2.6	0.4		6.8
Sao Tome & Principe			2.1			
Senegal	43.0	23.2	2.5	2.1	4.2	2.1
Seychelles			1.1		8.5	4.0
Sierra Leone	45.4	18.2	2.6	3.1		-
South Africa	81.9	81.7	2.3		7.0	3.0
Swaziland	78.0	75.6	3.4		6.8	
Togo	67.0	37.0	3.2	2.2	6.7	3.1
Uganda	73.7	50.2	2.6	9.5	2.0	2.9
Uni. Rep. Of Tanzania	79.4	56.8	3.0	7.1	5.0	3.6
Zaire	86.6	67.7	3.3			2.9
Zambia	85.6	71.3	3.1	10.2	2.6	2.6
Zimbabwe	90.4	79.9	2.7	11.6	8.3	4.3
Sub-Saharan Africa	66.6	47.3	3.0	5.4	5.7	-

(*) : Estimation (1995)

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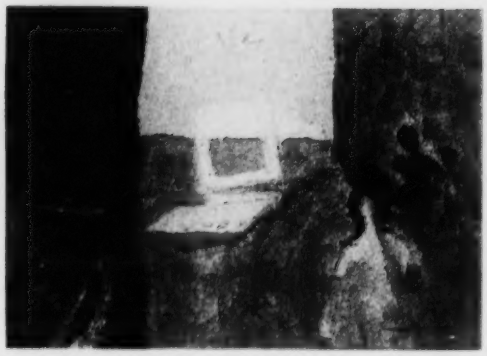
AFRICA

REGIONAL CONFERENCE ON ADULT AND CONTINUING EDUCATION

14th - 18th October 1996
Dakar - Senegal

Angola, Benin, Botswana, Burkina Faso, Burundi, Cameroon, Cape Verde, Chad, Gambia, Ghana, Guinea, Guinea-Bissau, Ivory Coast, Kenya, Lesotho, Madagascar, Mali, Mozambique, Namibia, Niger, Nigeria, Rwanda, Senegal, Sierra Leone, South Africa, Tanzania, Togo, Uganda, Zaire, Zimbabwe.



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INTELLECTUAL RESPONSIBILITY IN DEVELOPMENT

1. Case studies involving innovation and research experiences in the field of adult and continuing education.
2. Women's contribution to adult and continuing education for sustainable socio-economic development and their role within the field.
3. Adult and continuing education for the establishment of peace in Africa.
4. Adult education for the future: a society of continually ongoing training.

"When the rhythm of the tam-tam changes, the dance step changes with it."
(African proverb in the final Declaration)

"We must look forward to the future. It's difficult to think about the 21st Century! No-one knows exactly what it will bring but I feel sure that the next century will bring lots of surprises. I think that we will have to be prepared for emergencies and surprises. (...) One thing is certain; education will be necessary!"
(Pai Obanya, Director of the UNESCO Regional Office in Dakar)

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DECLARATION ON ADULT EDUCATION AND LIFELONG LEARNING

PREAMBLE

We are entering at break-neck speed into the 21st Century with all its hopes and fears; and as the African adage goes, "when the rhythm of the tam-tam changes, the dance step changes with it". More than ever before, knowledge is becoming an essential commodity for mankind, a basic raw material which is indispensable for development and even for mere survival. Adult education and lifelong learning, therefore, go hand in hand at the core of the system. The result of this is an ever-increasing demand for lifelong learning as a fundamental right, a prerequisite for individual development and social change. However, it is worth stressing that Africa has a long tradition in the field of adult education. She owes it to herself, therefore, to make use of all her cognitive heritage which has its roots in local cultures and reflects African cultural identity.

In the face of these new challenges, Africa urgently needs to reappraise and continue to reinvent its present in order to approach the future in a better way. This implies a continuous questioning of issues and the search for a new identity without giving up the determination to succeed in the end. The globalisation of exchanges and ensueing interdependence, just like the competition for excellence that arises, nurture the prodigious development of science and technology and convert knowledge and intelligence into materials and tools at the same time. The "global village" created by these changes, though accompanied by fragmentation, marginalisation, a crisis of values, the exasperation of particularisms and the resurgence of extremisms, intolerance and violence, constitutes a crucial forum for exchanges and decisions which Africa cannot remain aloof from and through which it must make its voice heard, asserting its uniqueness while being a part of it and not being subjected to it. Even in this context, the major challenge for Africa is still to obtain basic education for all.

Thus, the Fifth International Conference on Adult Education offers us the opportunity to think more carefully about these important challenges, evaluate and pool our resources, encourage various forms of co-operation and express our hopes for finding lasting solutions to existing problems. To this end, guaranteeing the right to learning is an overriding necessity and, satisfying basic needs and various grievances is the shared responsibility of public authorities, NGO's, the private sector and grass-root communities.

Considering the above, we express our firm determination to implement the commitments and the solutions envisaged, which are the results of an analysis based on the real situation of our countries.

OUR REAL SITUATION

We recognise that:

Our continent, though not lacking in potential, is still faced with poverty, often abject poverty which affects 43 % of its population. It is also the region which has the fastest growing population in the world (3 % a year) and above all, it is the region with the world's highest levels of illiteracy.

The weight of our foreign debt, amounting to US$130 billion which in some cases absorbs up to 40% of export revenues, weighs heavily on the GNP of our States.

Corruption is rampant in many places and has crept into the very fabric of our administrations. Conflicts and wars (4 million refugees and 10 million displaced persons), authoritarianism and political instability, the persistence of gender inequalities weaken our societies and impede human and sustainable development.

Productivity is declining in most of our countries and growth is negative, and in those places where it is positive, it is usually limited to what the United Nations calls "growth without future"; growth without the right to speak; growth which does not create employment; and growth devoid of cultural roots.

In addition to these endogenous factors, we have to add the volatility of raw material prices and the imposition of unpleasant structural adjustment policies which "stabilise our budgets by destabilising the lives of our peoples".

We are also aware of the fact that:

Generally speaking, adult education has suffered from marginalisation, an absence of political will, limited institutional and financial commitment and an unfavourable political environment.

The challenge with regard to education for all cruelly lies particularly in its generalisation, access and participation of women, and also in the aptness of its content for groups with special needs, such as minorities, nomads, rural young people, countryside and street children, etc.

Not much attention has been paid to research. It is often considered as a luxury, confined to themes without relevance to our peoples, kept at arm's length by foreign subsidies, formulated in foreign languages and removed from local cultures and preoccupations.

Co-operation, though not really missing at a national level or among African countries, has not reached the level required to give real impetus to adult education. The help expected from bilateral and multilateral partners has not always responded to our priorities.

OUR HOPES

In the face of these difficulties and constraints, however, it is worth recognising that:

- Africa possesses considerable assets and demonstrates imagination and creativity. Some significant progress has been made in child education, continuous adult education and the search for parity among the sexes;
- Grass-roots communities are asking for more sway in organising their lives and participating in the management of affairs of the nation. This movement is accompanied by the opening of civil society and effective and increasingly innovative NGO's and community association commitments. The insistence on good governance, empowerment and the devolution of powers to local communities provides the framework for decentralisation preventing administrative stumbling blocks;
- Fighting for the right to self-expression is becoming common place and the aim is to establish democratic expression better able to reflect and preserve the pluralism and diversity which characterise our continent and our societies;
- Under the combined pressure of the problems associated with under-development, new dynamics are emerging, produced by the potential which our countries abound in. These dynamics have made it possible to reduce and even meet the deficiencies of our States and to relieve the people who are faced with inequalities;
- Considerable results have been obtained in and by adult education since the 1985 Conference which was concerned with political and financial commitments as much as with the quality of achievements and of the existing many sided partnerships.

OUR VISION

Our aspiration is to make Africa a continent built on equality, mutual respect, co-operation, economic prosperity, solidarity, active and critical citisenship, and peace. A continent where writing will be mastered, a continent free from all domination and exploitation, hunger, gender or ethnic inequalities. A continent which satisfies the needs of marginalised groups and people with specific needs. We aspire to building a strong democracy, supported by a committed civil society and based on partnerships among participants in public life.

To this end, we want a full and self-made adult education system which will lead to sustainable human development, improved collective welfare and the promotion of the culture of solidarity and peace creating accessible employment and better work for all. This system should be based on lifelong learning and be focused on learners. It should also be anchored in African values and cultures. This integrated adult education system should not only contribute to developing knowledge, know-how and attitudes, but also and more especially, to developing the wisdom of sharing, participating, communicating and thinking ahead.

OUR COMMITMENTS

In the light of all these commitments, we call on all governments, national partners and international agencies to:

- meet the commitments made and honour the promises through providing the necessary financial and human resources as well as the political and legislative frameworks by reinforcing assessment and follow-up/support mechanisms;
- integrate adult education in national development plans and place it at the heart of educational reforms;
- strengthen the "gender" approach in all programmes and take measures to facilitate the access and participation of girls and women in order to contribute to the correction of gender based disparities;
- create a new political, cultural and technical environment which will favour and strengthen endogenous development particularly through systematic recourse to national languages as a vehicle and support for new forms of learning;
- set up an ample and varied system for ratifying and recognising knowledge acquired through different channels and create the necessary means to bridge the gap between formal and non-formal systems and the various forms of adult learning;
- promote and undertake, in accessible languages, original and innovative research work on subjects which are relevant to our countries and peoples, systematising and enhancing the value of their knowledge and know-how;
- consolidate community participation especially connecting and consulting learners to take decisions particularly as to the contents, aims and conditions of learning;
- encourage all the people involved in adult education and training to search for and draw on the positive and creative examples of good practices implemented in Africa and elsewhere, and to establish a chain of solidarity and exchange networks both within and outside their areas of operation;
- encourage civil society, associative movements and NGO's to diversify and harmonise their activities, to strengthen their dialogue with governments and specially to undertake to leave the responsibility of jointly started activities to the groups involved;
- get the private sector to work together more and invest even more in education and adult education programmes.

We commit ourselves to:

- searching, through ourselves and by ourselves, for solutions to our circumstances, showing imagination in situations of hardship with a view to recreating the present in order to adapt better to the future;
- effectively mobilising ourselves to combat the endogenous causes of conflicts and wars strengthening, day by day, the defence of peace through non-selective preventive education, though not as a type of crisis management which occasionally resorts to people who popularise peace;
- diversifying and strengthening our literacy, post-literacy and continuous education programmes;
- setting up multi-purpose continuous learning programmes aimed at meeting the demands of groups with specific needs;
- respecting local languages, cultures and knowledge particularly of minorities, to promote their development and implement policies that encourage their use in different types of programmes.

OUR TIMETABLE FOR ACTION

We reiterate our firm determination to put into action the measures and procedures which comply with the commitments expressed above.

TO STRENGTHEN THE CONCEPTUAL FRAMEWORK AND POLICIES:

- organising national debates on the follow-up to the Conference and speaking in favour of the expansion of the conceptual framework of adult education to include various learning schemes and mixed sector-based training development programmes;
- reforming and revamping current systems and establishing policies favouring lifelong learning, especially for adults, with the appropriate concomitant measures and an advantageous institutional legislative framework;
- giving absolute priority to the struggle against poverty and placing basic education for all at the centre of this effort;
- heightening public awareness and establishing a consensus on the multiplicity of participants, the diversity of possibilities available and the different ways of expressing demands;
- recognising the key role of community participation and the importance of African values and cultures;
- calling on the African academic community to positively contribute to adult literacy and education measures, research and results;
- developing a concerted platform for action;
- re-examining and regularly reviewing the deficit approach to adult education and its corollary, the pathological concept of literacy together with abundantly used warlike vocabulary.

FOR THE IMPLEMENTATION OF PROGRAMMES:

- developing low cost pedagogic approaches and diversifying programmes to increase active and crucial participation of groups with specific needs;
- designing and producing manuals and other basic, post-literacy and continuous education learning materials sensitive to the gender issue with the aim of responding to the grievances of young African girls and women;
- developing curricula and innovative materials aimed at promoting the self-sufficiency of learners and addressing the major challenges facing Africa, namely the alleviation of poverty, reducing inequalities of all kinds, developing a peace culture, protecting the environment, strengthening African values and the vital access to information;
- setting up an integrated teaching system which includes formal and non-formal approaches and creates links between them;
- reinforcing databases on lifelong learning participation figures by improving data collection and the use of literacy statistics, and by making use of supporting appraisals and monitoring of literacy and adult education programmes;
- setting up multi-functional training systems for organisers and facilitators and improving the status of adult education workers.

SETTING UP A PROGRAMME IS NOT ENOUGH

Mrs Alice Tiendrebeogo, former Minister of Basic Education
and Mass Literacy in Burkina Faso (*)

Setting up a programme is not enough. It is often supposed that once a programme has been set up in order to address a certain problem, the situation will resolve itself. But the issues which surround the problem must be taken into account. There are many women's health programmes and yet there are always obstacles, due to fear rather than to lack of information. Women say to us that they are frightened because if their husbands realise they are on the pill, for example, there will be trouble. The whole of the social environment including the immediate family must therefore be taken into consideration when setting up programmes.

When it comes to adult education, it is not just a question of learning to read and write; health, the environment, work and peace are also involved. Both partners are implicated and in this context gender issues must also be addressed.

We need more investment on the political and economic levels. With regards to the problem of women's integration into the development of the economy, we have realised that because so many projects have been set up just for women, many men have appropriated such programmes for themselves.

This is why it is more and more common for us to work with all the inhabitants of a particular village, including the traditional chiefs and leaders and all those in authority, in order to discuss a project before setting it out in detail.

In this way, women will also be more in control.

Of course, I know that some people believe that female leaders do not represent the ordinary members of the community nor their real needs. This is an argument which is sometimes heard but, firstly, people forget that ordinary women will talk to intellectual women more easily than to men. Secondly, if this argument is pursued, it would be interesting to see if its proponents believe in parliamentary democracy because it is in fact the system which attempts to make everyone's voice heard, including that of the ordinary people.

This is borne out during evaluation visits after particular programmes; when talking to people who have benefited from them, even if there have been problems, it is evident from listening to some of the men that they are happy that their wives are learning new skills.

In this way people can help themselves and changes can be made. People are not won over by ideology or philosophy but by the appeal of learning a skill that is of economic benefit to the household.

When literacy and adult education programmes are linked to projects which generate income, there are fewer problems. We must continue to work to this end. I have interviewed many women, asking them what they did with the money they earned. They replied that they helped their husbands very discreetly, and only when the need arose, so as not to injure their pride.

* After the Jomtien conference, several African women ministers took the initiative of setting up a political lobby concerning educational issues called FAWE (Forum for African Women Educators).

A BOOK FOR SIX INHABITANTS

Mr Antonio da Silva is the Director General of "Education Extra-Scolaire" in Cape Verde

Cape Verde is a country without natural resources; its economy depends on traditional agriculture, itself dependant on uneven rainfall patterns. Foreign currency which comes in from emigrants is an important resource. For every five children born in Cape Verde, three will emigrate. This explains why the population of people from Cape Verde in the United States is higher than that living in the country itself. 400,000 people from Cape Verde live in the country and one million abroad.

People from Cape Verde emigrate mainly for economic reasons. The large agricultural crises lead them to look to other horizons, leaving part of their family behind. They nevertheless maintain their deep roots with their native land and keep up the contact with their families.

Their initiation to reading and writing happens through an activity programme which was developed at national level with the help of radio and audio visuals.

"We take advantage of basic job training to develop a taste for reading in order to fight against the return of illiteracy and create a more literate environment in rural areas: this kind of training takes place at the heart of local production structures and has an apprenticeship and an academic part to it.

The strategy for teaching literacy to 15-35 year olds, the most active population, depends mainly on basic professional sector training. For adults we have a monthly journal whose contents revolve around public health, stressing particularly sexually transmitted diseases as well as protection of the environment.

Apart from public libraries we also have mobile libraries for rural areas. Five fully equipped vehicles operate in 117 locations each with 1,200 books. The total bibliography consists of about 65,000 books about every traditional area of knowledge... all that for a population of 400,000 inhabitants.

Our culture is Creole, arising from the interbreeding which took place between Africans and Europeans in the XVth century. Although our economy is highly dependant, we are open to the world and contact with other cultures reinforces and enhances the value of what is good in our own.

In foreign communities in Cape Verde music and language constitute the umbilical cord which links up the country. That is how nostalgia, departures and the sea which separates family and friends are the main cultural references."

PEACE IN THE LAND OF BLUE PLASTIC

Mrs Uwizeyimana Adorata, member of "Action Jeunesse et Environnement"
(AJE - Zaire)

Peace is a crucial and ever-present problem in Africa; there are 7 million refugees in the continent and people are continually forced to move due to numerous ethnic, regional and territorial conflicts.
Apart from these situations, there are recurring economic and social difficulties which obstruct basic peace processes.

We must therefore envisage the education of both adults and children as a force which will break through all barriers, class and otherwise, to confront demands which may not always necessarily be positive. This force already exists within people who possess the required skills but do not have the opportunity to make their views known.

© Uwizeyimana Adorata

It is often said that one of the basic causes of conflict is the problem of recognising the identities of others. This analysis is too superficial and facile however as it overlooks the fundamental power struggles which lie hidden beneath the surface of identity conflicts.
There is nothing wrong with the concept of a powerful nation defending its own interests; the issues at stake, however, it must be clearly outlined if the concerns of the country in question are to be made known. By the same token the needs of other nations will also be recognised.

It is important to reinforce the idea that humans are naturally positive and possess inner strengths which are needed in order to construct the beginnings of a peaceful way of life. Unless we believe in this concept, we cannot reconstruct our countries.
But in order to achieve this, we must stop thinking of the inhabitants of blue canvas-covered refugee camps as mere statistics. They must be accorded a place in society so that they can participate in all the initiatives set up to help them.

East African refugees must regain their status as members of their nation and this is one of the challenges facing the camps. At present, they are not able to make decisions on the issues that concern them because they are denied the opportunity of taking part in the decision-making process. Just because they are refugees they should not be excluded from working as partners with their helpers.

A true peace would be life without these artificial homes in refugee camps.

Within the camps people have created their own networks as a group. It is therefore necessary to listen to them very carefully when they try to express themselves and this is difficult when taking past events into account, especially recent ones.

It is difficult to educate people to work towards peace during a state of emergency because they are survivng by trying to fulfil their basic needs of food, drink and sleep.
However, the importance of peace can be best appreciated in these conditions. This educational process should therefore be carried out in accordance with an understanding of the refugees' preoccupations and availability.

In order to implement this, a strong political commitment is needed and unfortunately Africa has not yet made such a commitment.

The concept of educating people to work towards peace was popular during the mid 80's and 90's amongst financial backers. The problems of democracy and non-violence were much talked about and included in various projects, so a start was made.
But at grass-roots level this concept was not backed up by the appropriate approach and the results were disappointing. The idea of peace became popular but catastrophes like the Rwanda massacre, the Great Lakes crisis and the wars in Somalia and Sudan were inevitable.

These disasters were the result of an autocratic and hiearchical approach which did not transform the situation concerned. People do not take kindly to being informed about peace in a way which suggests they are war-like and violent.

Peace is inextricably associated with images of ordinary life, a mother fetching water from the spring, people going to work or children walking to school; and it must therefore be integrated as part of the rhythm of that life.

UNWANTED GIFTS

Met: Mr Ousmane Faty Ndongo, Secretary General of the National Association for Literacy and Adult Education in Senegal.

Africa has been on the receiving end...

Ever since colonial times, Africa has been on the receiving end of a disturbing amount of culturally specific products, usually completely opposed to indigenous values. Africa has therefore been a dumping ground, it still is and with the advance of new information and communication technology it probably always will be. There is no control whatsoever over the images which we receive in Africa.

Just before the GATT agreement was signed, certain countries, especially France, were adamant that neither the cinema nor the audio-visual media should be included. These countries knew that audio-visual media is important in the conquest of minds, which now paves the way for the conquest of new markets. And they can afford to protect their own audio-visual media; in Africa, however, this is far from being the case. This is why we are saying that African audio-visual media is a free-for-all.

African intellectuals have an essential part to play as the third millennium approaches. They should never forget that it is their duty to safeguard the fragile fabric of the development of their continent.

UNESCO research has shown that more than 30,000 African postgraduates are currently living abroad. This is a critical situation for the continent and it has come about because of the deterioration of the African economy. It takes a large amount of moral courage and a well-developed political conscience for an African intellectual to return to his country and confront not only unemployment but numerous other difficulties which await him at every turn.

But isn't increasing public awareness one of the aims of adult education?

It would appear that despite the winds of democracy which have been blowing across the continent since the

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La Baule summit, many African governments emphatically do not want to participate in the fulfilment of this aim. However, governments and members of the public alike recognise that the critical conscience of the latter forms part of the fragile fabric we mentioned earlier, which every country needs in order to move forward.

African governments have always opted for the formal approach to education and have never been tempted to invest in adult education which, they feel, is harder to define, less prestigious and less rewarding. However, today's governments need to reconsider. Formal education has reached its limits; it cannot meet the huge educational needs of our continent on its own.

The world is changing fundamentally at a bewildering pace as a new commodity emerges; that commodity is knowledge, and its most important feature is that it increases the more it is used.

For many years, development programmes have lacked a cultural or an artistic perspective. Imported development models have not solved the problem; in fact they have generated cultural anomalies because they are in actual fact cultural models themselves. The consequence is the imposition of one culture on another hence culture shock ensues.

People suffering from culture shock cannot contribute creatively to their own development. At best, they are good imitators. If creativity is to exist in the development of African countries then the imported models must be assimilated in the spirit of the indigenous culture concerned.

Culture is the energy of the people. Human history has shown that all periods of spectacular development and innovation have always been preceded or accompanied by phases of intense artistic and cultural activity.

BACKING THE COMMITMENT OF AFRICAN INTELLECTUALS

Mr A. Niameogo is a former Director of the National Institute for Literacy in Burkina Faso.

Africa needs an elite and we are hoping that unversities and Research Institutes will begin to show more interest in developing basic education.

Adult education has a great need for applied research and the results could improve what is done in an improvised and empirical manner. Our starting point is the people's needs. We try to help, but what we are lacking is research which would allow us to know whether what we are doing can be usefully exploited in other French speaking countries. We need the participation of universities.

The universities of French speaking Africa are still too academic and too closely linked to other unversities in the North which they depend on academically. The research they do and their preoccupations do not really match what we expect from grass-roots.

We can no longer be content with developing literacy campaigns which do not involve the unversity in any way.

In Burkina Faso we had a literacy specialist who wanted to start up a literacy department in the unversity after finishing his Ph.D. It turned out impossible. The idea was simply rejected and so right now there are still no adult education, teacher training or primary school education support departments.

There is almost nothing and only this year a school for training secondary school teachers and primary school management staff shall be opened.

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Some African students go to study elsewhere. What are their responsibilities in this regard?

Generally speaking, those who go and study outside Africa return when they can. They find that there are two advantages: they return to their country and are able to concentrate their research on problems with which they are more familiar than those of more northerly locations... but we must admit they there are not enough of them.

We, for our part, would rather they studied in Africa, in existing unversities which would be more concerned with the country's problems.

It is very hard for anyone to invest in literacy in order to go forward in their career. If they write in their national language their article will not be noticed and if they publish their article in local papers the chances of being noticed are no greater. They will therefore write their articles in French which will be published in important publications further north.

Are African unversities sick?

African unversities are sick; the whole of Africa is suffering from the detachment of its elite and intellectuals. If I look at what is happening in Asia, for example, I see that the Asians have no complex: they are what they are and they take from the West whatever suits them.

We, however, still do not feel totally at ease.
It is strange that 36 years after independence, once again there are elites who are less deserving than the far-seeing fathers of independence who seeked to rid us of the borrowed culture in order to allow us to be ourselves. That is the crux of the problem.

SOUTH AFRICAN ADULT EDUCATION POST-1994

Mr Joe samuels, University of Western Cap (South Africa)

South Africa is one of the only two countries in the world that has the right to Adult Basic and Further Education and Training enshrined in its constitution;

" *Everyone has the right:*

a. *to basic education, including adult basic education; and*
b. *b. to further education that the state, through reasonable measures must make available and accessible* "

The Ministry and the Department of Education has adopted Lifelong Learning as the cornerstone of its education policy.

"The development of a culture of lifelong learning among all age groups is crucial to the building of our country's human resources... Lifelong learning will be promoted across the nation with the aim to bring adult learning to the main- stream. The Department of Education is committed to similar objectives and supports high profile campaigns which celebrate the contribution made by the adult and continuing education and training sector to the empowerment of people and the economic, social and cultural development of South Africa."

(Father Smangaliso Mkhatswa M.P. Deputy Minister of Education)

While these are landmark achievements and should be a cause of celebration, the key issue facing adult education and training is how the right to learning will be implemented in practice. Adult education and training was seen as a key to the development of human beings and addressing basic needs of the people. These policies are primarily the result of the growing globalisation and to position South Africa to become more competitive in world economics, given its isolation from the world.

However, this political commitment is now losing ground in face of shifting economic priorities, policies, and the massive social needs.

Very little financial resources have been allocated to implement the policies outlined above. The significance and profile of adult education as a whole need to be elevated. The schooling framework is still dominant with few resources being allocated to adult education. In order for the provision of adult education to become real, the challenge is to move from rhetoric to practise, from policy to delivery.

The need for adult education and training is massive. One of the main problems facing South Africa is the inadequate education and skills base of the population as a whole. It is estimated that between 12 and 15 million people older than 15 years are functionally illiterate. Very little is spent on skills training within the training sector. South Africa has one of the lowest human resources development records compared to other countries of similar size. The challenge is to implement the right to learn, to make it a reality in the lives of people and in the nation.

At the same time as this massive need exists, NGO's who played a significant role in the Apartheid years to keep the flames of adult education and training alive find themselves in a difficult funding environment. Many had to close down because of a shift in the channelling of funds to the new government and inadequate mechanisms. Currently, a number of options are being explored to develop better mechanisms for funding of programmes through NGO's. New commitments must be built and ways need to be found to take forward the agenda of adult education and the policy of lifelong learning.

MET: MR OBANYIA

Director of BREDA

We must look to the future.

It's difficult to think about the 21st Century! No-one knows exactly what it will bring but I feel sure that the next century will bring lots of surprises. Many new things will happen and I think that we will have to be prepared for emergencies and for surprises.

For us here in Africa we will need to try to make up for lost time, not just from the technical point of view but also from the point of view of thinking about how we are going to move forward towards development.

How will we achieve this aim? Will it be through computer technology? It's hard to say, but one thing is certain; education will be necessary.

What will be the main points of this conference, from the outsider's point of view ?

There are two main points: firstly the openness with which the Africans have expressed themselves, criticising themselves and denouncing corruption and bad management, as well as the problems of debt. Secondly there is a growing awareness that non-formal and continuing education has been pushed to the sidelines; we have also come to realise how they differ from education in schools.

Within the terms of the Universal Declaration of Human Rights, Africans have made a statement; they have drawn up a detailed list of their problems and they have made a number of commitments by appealing first to their fellow-countrymen.
I repeat; it is essential that Africans do not blame their problems on external factors. We are witnessing a commitment by Africans to themselves which I feel is a very promising direction to take.

An appeal is being launched to all intellectuals; they should help their continent, stop blaming their problems on external forces and help to consolidate what the population has done and is doing.

They must apply practically the theories they have learned and they must not remain isolated from the general public and poverty.

Africa has many graduates, many of whom have been educated abroad. It is essential that the economic situation improves so that they can return. For example, a young African who goes to France to study for a philosophy doctorate would probably want to return to his country but he would be unable to express himself freely there because he would not want to support a single party or military regime. So he stays in France!

A journalism student educated abroad would not want to return home if he would not be allowed freedom of speech!

African governments must get into the habit of recruiting young educated people whatever their politics.

It is important for intellectuals to broaden their education by learning from the ordinary working people. A sort of national service could be set up so that a student of management and marketing, for example, could go back to the street markets and work with the so-called illiterates in order to participate in an exchange of skills.

If such a programme could be set up, in 10 years' time Africa would be in a much better state and higher education programmes would also be enriched. It would therefore be a good idea to reconcile educational theory with practical work in this way. This would be a good adult education programme.

THE SENEGALESE MINISTER FOR BASIC EDUCATION AND NATIONAL LANGUAGES

President of the Regional Conference

Which aspects of the African declaration stick in your mind ?

Firstly, the overall assessment: the African Declaration has put current data about the situation of the African continent well into context. The data includes the economic and financial crisis with all of its disastrous effects, social and cultural. Poverty is spreading and worsening in Africa.

The second concern is the lack of means accorded to culture and education. Clearly, in the context of the crisis, there is a scarcity of resources available for education, whose objectives are becoming increasingly difficult to achieve and, with regard to this, the declaration contains a good description of the situation. We are not content with bemoaning the situation in Africa, we go further, we are interested in what is being tried out on the field and what emerges from that.

Whilst we are aware of the difficulties of the people and what they are trying to do, as a civil society, we are surprised to see so many actual viable alternatives emerge.

The participation of the community, for example, can help a great deal to foster education. We are also aware of the emergence of an increasingly demanding civil society in terms of rights and taking on responsibilities.
All this allows the development of new horizontal partnerships which could serve educational needs.

In short, I would say that society as a whole is moving more towards supporting basic education for everyone and I think that this is essential in order to keep up our hopes.
Certain firm commitments will have to be made in order to obtain a type of education which respects these new aims and strategies.

What might be the role of international solidarity in all this?

I think that international solidarity has to start by recognising how things are. I mean that apart from aid for the destitute, there are also and most importantly human beings, there is a culture, an economy, a history... and we need to work with all this.

The first thing, therefore, is to recognise that identity.

The second is to maintain a dialogue with that identity about what has to be done in order to identify a true basis for good cooperation.

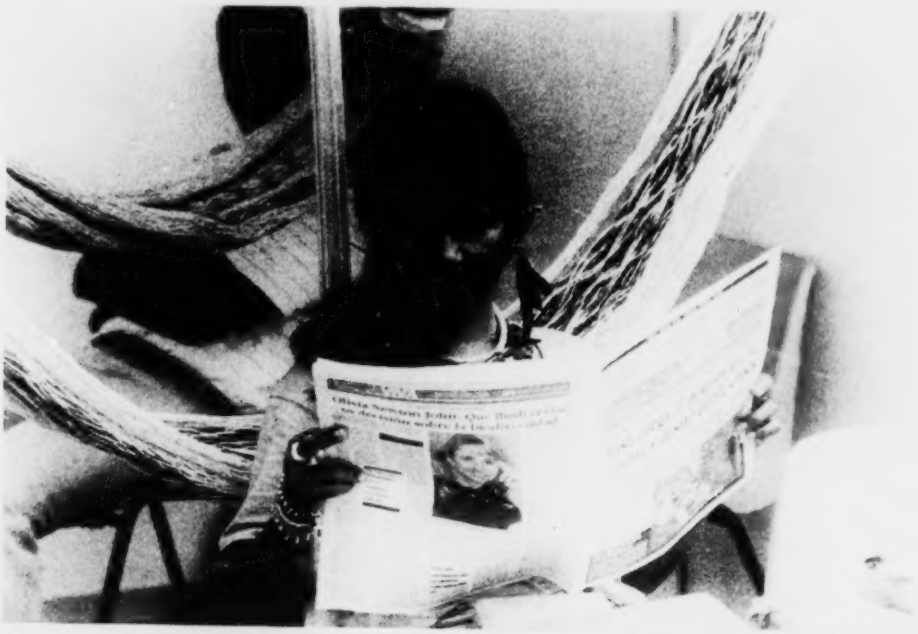
In this spirit, solidarity will be a question more of maintaining internal procedures than trying to push and create projects which have no internal foundation.

Within the perspective of this reinvented partnership, what place is there for the local population and what are the functions of adult education?

The role of adult education in Africa, if we bear in mind the magnitude of the problem, is first of all to work towards eliminating illiteracy. The people will have the instruments which will allow them to learn to write and acquire know-how. They will, as people, be able to develop their own model, their own vision of society and will thus have the capacity to negotiate with partners and this negotiation will then have a new framework: the identification of local needs and an authentic expression of those needs in order to create a development strategy in which the people are the main participants and beneficiaries at the same time.

Latin America / Caribbean	Estimated Adult Literacy Rates - Male (%) *	Estimated adult Literacy Rates - Female (%) *	Population Growth Rate (%) (1990-1995)	Debt Servicing as % of GNP (1993)	Educational Expenditure as % of GNP (1993)	Military Expenditure as % of GNP (1992)
Antigua / Barbuda	62.0	67.0	0.39			
Argentina	96.2	96.2	1.36	3.2	3.3	1.7
Bahamas	98.5	98.0	1.52		3.9	2.3
Barbados	98.0	96.8	0.39		7.5	
Belize			2.67		5.7	2.6
Bolivia	90.5	76.0	2.22	9.5		1.9
Brazil	83.3	83.2	1.75	2.2		0.7
Chile	95.4	95.0	1.65	6.5	2.7	2.7
Colombia	91.2	91.4	2.18	6.2	3.5	2.4
Costa Rica	94.7	95.0	2.15	7.6	4.6	0.9
Cuba	96.2	95.3	0.82		6.6	5.0
Dominican Republic	82.0	82.2	1.96	3.6	1.7	1.4
Ecuador	92.0	88.2	2.25	6.7	3.0	2.2
El Salvador	73.5	69.8	2.19	3.9	1.6	1.7
Grenada	91.0	87.0				
Guatemala	62.5	48.6	2.93	2.7	1.6	1.1
Guyana	98.6	97.5	0.90		7.8	-
Haiti	48.0	42.2	2.05	0.0	1.4	2.1
Honduras	72.6	72.7	3.01	11.7	4.1	1.5
Jamaica	80.8	89.1	1.03	13.8	6.2	0.7
Mexico	91.8	87.4	2.11	5.9	6.0	0.5
Neth. Antilles			0.93			
Nicaragua	64.6	66.6	3.85	8.4		10.9
Panama	91.4	90.2	1.89	3.6	5.6	1.2
Paraguay	93.5	90.6	2.85	4.2	2.8	2.0
Peru	94.5	83.0	1.96	7.0		3.8
St. Christopher & Nevis	98.7	98.7	-0.60		3.3	
St. Lucia	57.0	60.0	1.77			
St. Vincent/Grenadines	99.0	99.0	0.92			
Suriname	95.1	91.0	1.87		7.3	3.4
Trinidad & Tobago	98.8	97.0	1.11		3.6	1.3
Uruguay	96.9	97.7	0.58	6.2	2.8	2.7
Venezuela	91.8	90.3	2.32	6.8	5.3	3.6
Latin America / Caribbean	87.7	85.5	1.92	4.2	4.6	-

(*) : Estimation (1995)



LATIN AMERICA AND CARIBBEAN

PREPARATORY REGIONAL CONFERENCE ON ADULT EDUCATION

22nd - 24th January 1997
Brasilia

Argentina, Bolivia, Brazil, Chile, Colombia, Costa Rica, Cuba, Dominican Republic, Guatemala, El Salvador, Ecuador, Honduras, Jamaica, Marajo Island, Mexico, Nicaragua, Panama, Paraguay, Peru, Puerto Rico, Uruguay, Venezuela.

EDUCATION OF YOUNG PEOPLE AND ADULTS TO CONSOLIDATE DEMOCRACY

1. Challenges for the 21st Century
2. Improvement of the conditions and quality of the education of young people and adults
3. Ensuring the universal right to literacy and basic education
4. Education of young people and adults as a means of empowering women
5. Training for adults and the evolution of the world of work
6. Training for adults in the context of social issues; environment, health, population
7. Training, media and culture for adults
8. Training for adults and groups with special needs
9. International economy, education and co-operation
10. Intercultural, bilingual education

"The promotion of the renewal of the vision and practices of the region's educational system assumes: (...) To cease being an excluding and fragmentary system, sequentially structured and fundamentally centered in the acquisition of knowledge and to become an all inclusive system, centered on the people, recognizing the experiences, learning and knowledge of the different cultures and social groups, making them systematic-widening and independently certifying them of the way in which they were carried out or acquired" (Final Declaration)

"In some regions we have overcome the crises of war. There is a culture of peace. Within this culture of peace we are cementing a culture for work, a culture to improve things as much as is possible within the circumstances."

(Maria Eugenia Paniagua Padilla, Vice-president of the Conference.)

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DECLARATION AND RECOMMENDATIONS OF THE LATIN AMERICAN AND CARIBBEAN REGIONAL PREPARATORY CONFERENCE

The representatives of governments, non-governmental organizations and other national and international organizations convoked by OREALC/UNESCO and the Council of Adult Education in Latin America (CEAAL, by its initials in Spanish), gathered in this Regional Preparatory Conference have agreed to the following Declaration:

1. The next Fifth World Conference on Adult Education (CONFINTEA V) is a meaningful event for the Education of Young and Adults (EDJA, by its initials in Spanish) in the world at large, and in particular in Latin America and the Caribbean, as it allows us to elaborate and adopt new concepts and strategies of action that take into account the profound changes occurring in all societies since the last CONFINTEA, held in Paris in 1985.

2. The plan of action of the EDJA in our modern times must consider the deep global transformation and its impact on our region. The post-Cold War world is living in a period of more uncertainties than certainties, which implies the possibility of roads of social and political transformation, but also the fears caused in many sectors by the preponderance of pragmatic economic theories, guided only by efficiency criteria.

The processes of economic transformation indicate a trend towards a global expansion of the capitalist mode of production, as well as modifications in the forms of financial articulation of economies at transnational level and in the cultural experiences of our peoples. The globalization of the markets, commerce and communications carry along the increase in poverty and marginalization.

3. The globalization also has a cultural dimension which mainly affects the individual, as well as the fields of communication, knowledge, and the cultural industry. The effects of the economic modernization and the existing political limitations, even in societies that have democratic regimes, result in the unability of globalization to strengthen a new culture of interdependency and respect of diversity that allows everybody access to knowledge and information.

Many communication technologies demand forms of lifelong education. The access to and the use of these technologies is limited not only among less privileged sectors, but also in a wide social range that is exterior to the ruling technological dynamics. This situation provokes disorientation and generates uncertainties *vis à vis* a cultural and mediate reality which leaves these social sectors alienated from the world of information and without the capacity to process and utilize it to satisfy their own needs.

4. With respect to the Latin American and Caribbean region but at the same time recognizing the differences between the countries, progression in the matter of political democratization and macroeconomic adjustments, declining inflation and widening capital inflows, among others, contrast with the increasing social deterioration. The implementation of economic adjustment policies has produced an increase in poverty. This situation contributes to the gradual loss of the protagonist State role in the so-called social sectors, postponing the sense of social justice, which

is evidenced in the privitization of many public services, worsening even more the precarious living conditions of the less-privileged and middle-class sectors.

This contradictory modernization, benefiting as it does a small sector of the population, is accompanied by a growing influence of neoliberal orientations expressed in the formulation of social policies and in the development debate. Economic profitability has become the main criterion to evaluate social programs and set priorities of social investment; this has a direct impact on budget reductions of the social programmes.

5. Despite the precarious situation and the uncertainty that characterizes in general large social sectors, and in particular the actors involved in the EDJA, it is confirmed that in the region innumerable efforts of self-organization are being carried out by the civilian society to improve their living conditions and influence the government's policies and programs. These efforts represent an important basis for the strengthening of the EDJA.

6. The Report of the International Commission on Education for the 21th Century, presided by Jacques Delors (*), gives new orientations for education focused on the future. It points out that the development of our societies demands that their members have the capacity to discover and potentiate their knowledge and learning in a global and permanent way. This acquisition and construction of knowledge and learning of a permanent character, throughout a life-time, make up an essential element of the educational change required by the global transformations. The four educational pillars proposed - learn to be, learn to know, learn to do and learn to live together - are strategic factors that must be taken into account in order to enter the new millennium.

7. Education and knowledge have been recognized in multiple fora -some of them with the participation of chiefs of State and Government of our region- and in the definition of public policies as key factors in the growth and development of our countries. At least 14 countries have in this decade initiated educational reform and modernization processes. These reforms -mainly funded by credits from international organizations, are oriented toward prioritizing the basic education of boys and girls and leave the education of young and adults on a second level. Many of these reforms concur in associating educational change with the application of market thesis in the definition of policies and the management of educational strategies.

8. The varied ethnic, language and multicultural character of the Latin American and Caribbean region is increasingly fully recognized. The different ethnic groups have made large contributions by discovering, re-discovering and optimizing their knowledge and cultures through innovative modalities that have allowed the reaffirmation of their identity and dignity. This fact must be taken into account when starting educational reform processes, in order to guarantee sustainable democratic development and a culture of peace.

9. It is recognized that central EDJA problems are: low learning achievements, with the quality and evaluation factors excluded or diminished in their processes; loss of relevance of educational content due to self-assignment of many more tasks than those that can be really carried out; actions isolated from the rest of the educational system; weak institutions and precarious funding.

10. In this context, our region poses new challenges to the EDJA, which can face them through at least four key options:

10.1 The EDJA must be intrinsically part of the State global policies and the civilian society to improve the fairness and quality of the educational systems of the region. This

requires the strengthening of its political capacity and influence over those responsible for decision-making concerning educational change and, using qualified criteria, stress the social yield of the investment in educational programmes for young and adults.

10.2 It is necessary to strengthen the development of EDJA policies as an essential part of the strategies aimed to overcome the vicious circle of poverty and underdevelopment, giving special attention to underprivileged groups and sectors, among which are the young, women, indigenous populations, blacks, etc.

10.3 To foster an EDJA that gives priority attention to policies of complete training, which promote the development of sufficient capacities and competencies so that all persons may confront, in a framework of sustainable development, the scientific and technological transformations that the region is undergoing in the fields of production and communications and their own impact on the social and cultural life.

10.4 The EDJA must be permeated by a wide vision of a pre-productive process and the world of labor, with the purpose of promoting the participation of the people in the construction of an organization of labor oriented towards the integral development of the human being, contributing to the elimination of all forms of discrimination and exclusion.

10.5 It is necessary, in particular, to develop the EDJA according to an intercultural educational focus for the exercising of democratic citizenship, including a marked orientation towards human training at the center of the values that strengthen human rights, social justice, environmental education and non-discrimination because of reasons of gender, economic, religious, ethnic - cultural, handicaps, etc. Pointing out especially the strengthening of the role of women and the sensitization of men to achieve fairness regarding gender.

11. These options will only be feasible if they are accompanied by educational transformations that duly take into account elements of policies and strategies, pedagogical and institutional management aspects. This assumes:

A. The formulation and adoption of EDJA public policies that are the product of ample participation processes aimed to achieve national and international agreements which commit governments and public organizations, the civilian society, entrepreneurial and labor union centers to guarantee the continuity of the educational actions and the proper funding of the political options.

B. The incorporation of EDJA in the current process of international reform and modernization, facilitating its greater economic, political, social and cultural relevance. The presence of the EDJA must be renovated, making possible the necessary creation of a social and political environment favorable to educational change, with the active participation of the different sectors of the society, significantly improving the conditions of the educators, participating in the formulation and implementation of the educational policies and strategies.

C. The EDJA must promote a culture of labor, that overcomes the old antinomies faced by intellectual and manual work, salaried and domestic employment, etc., re-valuing the importance of all forms of work, especially productive initiatives generated in areas characterized by conditions of poverty.

D. The promotion of the renewal of the vision and practices of the region's educational system assumes:

I. Recognize the universal right to lifelong education, reaffirming and returning to the society - State and civilian society - its education mission.

II. EDJA must promote, at all levels and modalities of the educational process, gender fairness to guarantee equal opportunities and the promoting of equal results among men and women.

III. To cease being an excluding and fragmentary system, sequentially structured and fundamentally centered in the acquisition of knowledge and to become an all inclusive system, centered on the people, recognizing the experiences, learning and knowledge of the different cultures and social groups, making them systematic-widening and independently certifying them of the way in which they were carried out or acquired

IV. A commitment with the future and its uncertainties, valuing critically the experiences of the past, gearing the educational process to lifelong projects, personal and collective development, instead of processes narrowly focused on instrumental learning.

V. To foster the search of individual and collective achievements through participative and solidary practices which have an impact on the improvement of the quality of life.

12. The CONFINTEA V must open the way to proposals oriented towards political decision-making aiming at the strengthening and the expansion of the EDJA thoughout the world. These proposals must be based on the acknowledgement of the varied statues of EDJA in the different regions, thus highlighting the grave problems that characterize it, and avoiding idealized portraits.

CONFINTEA V must be a stage at which EDJA is identified as part of the efforts to achieve greater fairness in the world, developing strategies to face and overcome the gap between the satisfied minorities with access to well-being and knowledge, granted by technological development, and the majority population of the young and adults thoughout the world with worsening levels of pauperization.

CONFINTEA V, at the same time, generates hopes to achieve a greater acknowledgement and status for EDJA, which makes it a fundamental means to obtain a better quality of life, full citizenship, a greater and effective participation in the productive processes and a full implementation of human rights.

* Delors, Jacques; *Learning, The Treasure Within*, Report to UNESCO of the International Commission on Education for the

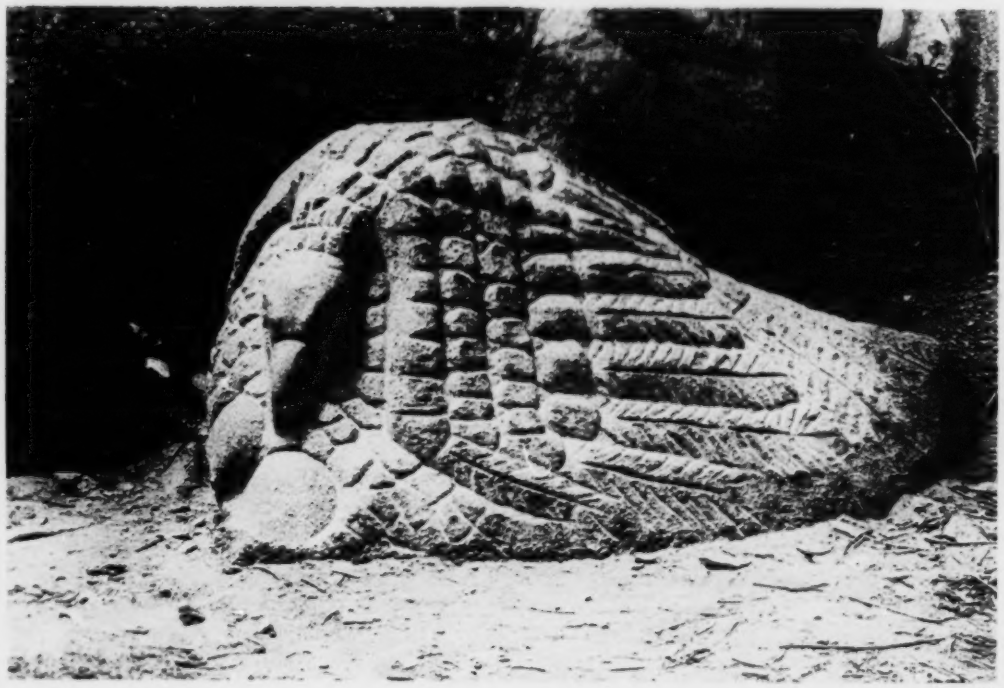
READ THE WORD...

Mr Sergio Haddad : Economist, Doctor in Education, Executive Secretary of Acao Educativa (a Brazilian NGO), Professor at Catholic University of Sao Paulo

"*Read the word, read reality.*" This is what Paulo Freire taught us. This is a maxim that guided thought and practice in adult education in Latin America. During the long years of military dictatorship in our countries the so called "Popular Education" was the principal form of intervention of adult educators. In its diverse manifestations, Popular Education was the main vehicle for organizing, mobilizing, and building social awareness in popular groups. Popular Education (through women's movements, district associations, church communities, youth groups, grass-root urban and rural organizations) was the great support in the processes of reconstituting the social tissue which had been severed by the military regimes. It was also one of the great drives of the redemocratization movements of our societies. Read the word in order to read reality and become conscious of our problems so that we can better direct our destinies. It was in this way that Popular Education explained and still explains the link between pedagogy and politics. Today, at least formally, the context has changed. In spite of the authoritarian characteristics of some of our governments and even the neoliberal guidelines which are hegemonic, there is no doubt that, formally, there is more « space » as regards civilian and political rights. Nonetheless, in regard to social rights, these rights are far from being fulfilled : in Latin America there is a rapid process of losing conquered fundamental social rights. We know of the difficulties on the one hand and, on the other, of the lack of political resolution of our governments to move independently within this globalized, strongly neo-liberal context. Our governments, already fragile within the movement of international capital and faced with the general determinations of first world countries, are coerced into a passive role. It is in this context that youth and adult education gain relevance. Faced with external determinants Latin America has in its hands the obligation to seek to reconstruct regional and national interests to face up to the more general global movements. And this can only be done with processes of social inclusion in the definition of the destinies of our countries. Not only on the political level and in the traditional confrontations (parties and unions) but principally on the ground of more general policies and incorporating rights. It is in this sense that new social movements and new manifestations of collective action become a privileged place of action for youth and adult education. This also happens in actions that refer to gender, race, ethnicity, generation and other movements, which open up and incorporate themselves to the movements that fight for social goods and services and movements that fight for democracy, social inclusion and social rights. These are the movements that develop within civil society and seem to give possibility for a new State and market in the general scenario of our Latin American societies. The education of youth and adults has been and can continue being this important instrument that supports the educational work of these movements. At the same time, we cannot avoid manifesting our viewpoint as absolutely favourable to public education increasing youth and adult education schooling services. We can see that, within the scope of educational reform which has been occurring in Latin America, particularly that related to the tate, (as a product of the new world and economic order and neo-liberal guidelines), adult education is one of the first public spaces to lose ground. The influence of the economic logic with which these reforms have been carried out (based on the cost-benefit concept) and the criterion of privileging child education has resulted in excluding public responsibility for other levels of learning. Youth and adult schooling is thus left aside. This is the authoritarian face of our democratic governments. Great sectors of our society are excluded from universal policies and handed over to philanthropy and assistance because of privileging and giving preference to certain groups as well as concentrating public services. It is impossible to constitute a democracy in a society where only some people have rights.

WE ALSO COUNT !

Lola Cendales, "Dimensión Educativo" (Colombia)



A few years ago, together with two colleagues, we published the book "Los otros también cuentan" (Others also count) which contained theoretical and methodological procedures for collectively recovering the history of the people and their organizations.

We had numerous experiences whilst doing this. In fact we are currently finishing a job with a cooperative of farm workers. This job has basically been done based on oral sources though this does not mean that documents and reports etc. have not been reviewed or that academic research on this subject has not been looked at.

After each presidential session, for which sometimes up to 70 farm workers turned up, sometimes less, we brought out a didactic bulletin which allowed us to maintain communication with other members of the cooperative.

In fact, analysing, interpreting and contrasting different versions and postures had to be done in a story, which is the natural way to communicate for country people. Thus with various tales from several people, the history of the cooperative was slowly compiled, enrichened and sometimes changed.

The educational aspect was to involve these processes in the performances and intepretation systems of the participants.

We are now publishing a book and each period of the history is a chapter which has been selected, detailed and synthesised. To give it a name we organized a competition with the 40 names which had been suggested in one of the workshops. The winner was "Ya el propósito no fue en vano" (Now the intention was not in vain).

After all we have learned with these experiences we want to write a second book which could be called "Nostros tabién contamos" (we also count).

CALANDRIA

Mrs Rosa María Alfaro Moreno, "Programa de Comunicación Popular" (Peru)

Calandra lark (Calandria in Spanish) is the name of a versatile song bird which can express itself musically in various tones. Some literary narrators such as Arguedas have used this bird as a metaphor for change and creativity. For us it is the symbol of a new type of flexible and innovative communication in search of freedom and development for the people through legal means.

What does Calandria do?

We are an NGO which specialises in communication in an educational sense. We carry out research about political culture and the way the media is received. We work on communication strategies with grass-roots organisations at a local level and involving town councils. We appear in the mass media with our messages, we train journalists and we make our own films. We are linked to development in various ways, through popular education and fostering democracy, gender equality and helping women, particularly in working class areas, and giving young people a public voice.

Calandria originated in our fascination for the communicative ability of these popular women. They were able to narrate and enthrall, touching their listeners. Their scripts and performance were creative in a "totally unique way". So, they accompanied us for ten years producing radio plays and broadcasting a radio programme called "Nuestra vida" (Our lives). Later we became involved with women's organisations and diversified our work over the years.

I shall name just a few of our most creative activities:

The National Story Competition:

Every year we choose a different subject; there is a competition and an itinerant participative exhibition which travels to several of the country's cities; and we also publish winning stories in newspapers and in a magazine. All this forms just part of our yearly increasing activities (we almost take on too much). We are now organising our fourth competition. Sixty nine competitors participated in the first one and six hundred in the third. We are expecting a thousand this time. This is the only project which is almost totally funded by private enterprise and public contributions in which young people are authors of their own written words and through which youhtful creativity is able to develop and criticise society.

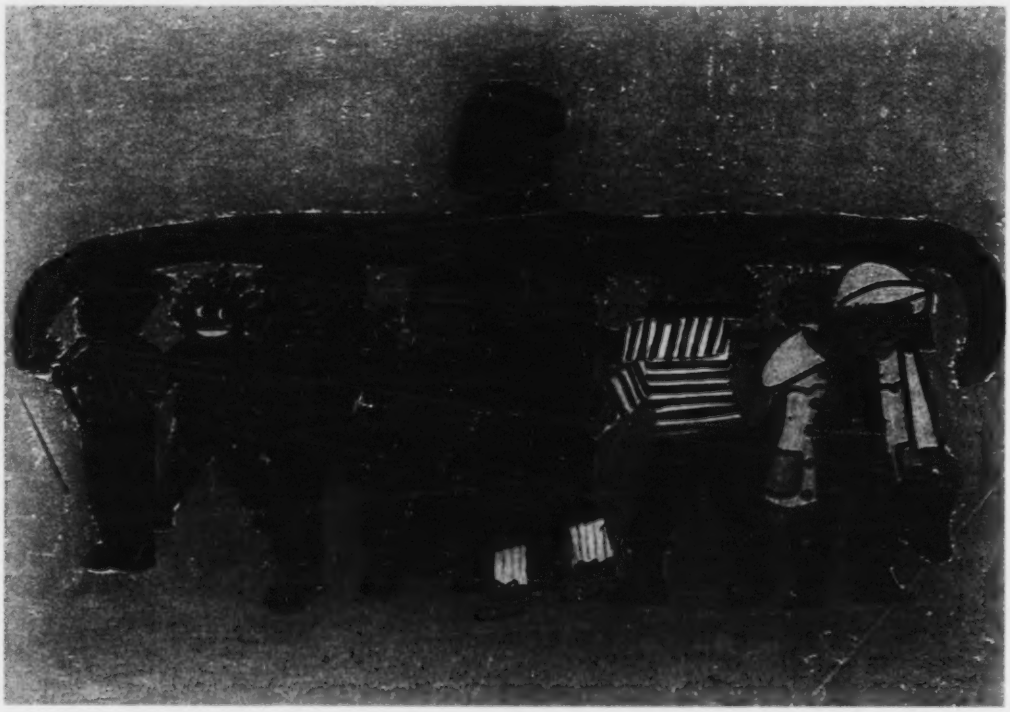
Municipal communication:

Inside these institutions, with their dialogue with the people and encouraging their participation in the municipality, an educational collective exchange of ideas in search of development is being elaborated.

Training women Leaders:

A programme of courses which are more than a simple "chat" is being offered to women to train them fully as "first class citizens" and as "public leaders". This school not only promotes education through teaching but also through learning with local deeds. Proposals are formulated which later reach communities and their authorities. This work is complemented by massive campaigns on the importance of women in public life.

"A good teacher should treat girls and boys on equal terms"



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"They should only teach good things with word and deed because it is in childhood that ones gets answers for the future"

What makes a good teacher ?

International children's contest

The Latin America and the Caribbean region has voluntarily included the younger population in its considerations about the future of adult education.

(photographs and opinions taken from "WHAT MAKES A GOOD TEACHER?" published by UNESCO (ED-96/WS/36)

MET: MRS ROSISKA DARCY DE OLIVEIRA

President of the "CONSELHO NACIONAL DOS DIREITOS DA MUHLER"(*)
(Brazil)

We are living through an extraordinary time as far as women are concerned. We are seeing a renaissance not only at institutional level but in the political sphere: 52% of women are voting in general and local elections. At last we have an immense well-structured movement with important networks in the areas of health and violence. However, I am sorry to say that we do not yet have a wide-spread network in the education sector. This is why we are working towards setting up training for Brazilian women.

The starting point for our work is the success of well-trained female executives, who have broken through the barriers of the fear of success, the fear of speaking in public and the fear of an uncomfortable relationship with knowledge, in short the fear of everything which undermines their training and prevents their self-development.

When we have achieved this aim, we will have at that point won through an extraordinarily important stage towards equality and therefore democracy.

The contribution of the NGO's within this framework is absolutely essential: we fought for the setting up of a platform for action, which was signed by the Brazilian government at Beijing. We are still working on this, through the National Council for Brazilian Women's Rights, of which I am president. This body was set up by presidential decree.

I am scientifically convinced (which means something quite different and more important that just having an opinion about it) that women have specific educational needs, because they present specific forms of resistance to the training process.

Of course, adult training is not a new idea in Brazil! It's even a tradition! Through Illich, Freire and others we are familiar with the idea of the importance of continuing training.

What we need is global intervention in order to offer women the means of achieving professional and social integration, which will be useful in the world of work and also in other areas of community life.

This training must be specific: women need to be helped and supported by lifelong learning structures and by training, so that they can exercise leadership.

We have a training programme for NGO's. Today's women have invested in spaces within society and they have an enormous political will, an enormous talent; they have every possibility but they need a small amount of help when it comes to training. Women have the skills and they know it: they must be helped so that they can maximise their impact, through what they do, what they have and who they are.

During the dictatorship years, women played an important role in terms of resistance, thereby acquiring an awareness which is advantageous for continuing training...

* The Council is under the auspices of the Cabinet of the Ministry of Justice and its mandate is to propose legislation and policies aiming at achieving equality between the sexes, and to carry out the recommendations of the Beijing Conference.

MET: SENATOR BENEDITA DA SILVA (*)

We have always achieved collective results as a result of collective struggle. This is how we have already a few successes to our credit.

We started with vital needs, such as the installation of electricity and running water; then we built a road past our houses.

We wanted to mobilise the whole group by sharing out responsibility to everyone, so that each individual would be responsible for the construction of part of the road. It was not easy but we managed it.

Our problems were partly due to the fact that we are a long way from public services; despite an increase in marginalisation almost amounting to abandonment we were able to make progress, even if our collective efforts sometimes suffered.

We are now concentrating on defending culture and public health; we are getting there slowly. Our work can be summed up by the phrase "collective struggle serving collective interests."

During my candidature as a federal deputy, numerous discussions took place on the subject of the "USO CAPIÃO", the Brazilian law which allows an individual to possess land if he or she has occupied it for more than 20 years. There were other discussions: housing for the people, children's specific rights, the rights of African American minorities, women at work... These debates also took place at national level.

I stood as a deputy because I think that it is not enough just to fight at community level; it is necessary to bring about a change in political mentality. The discussions on the role of women in Brazil have been very revealing; until now, women have not been able to establish themselves, not only in Brazil but elsewhere as well. In Brazil out of a total of 81 senators there are currently 8 women, of which three are members of the progressive left.

Things are not that simple though; sometimes political discussion centres more on the candidate's psychological profile than on her plans or her priorities!

For us women, it is a monumental struggle but we are determined. All Brazilian women, whatever their profession or social class, agree with us and make us aware of their demands.

For our part, we defend them all. We are the "lipstick lobby", the lobby characterised by the lipstick women used when they invaded the Palacio and the Planalto. Our result was the passing of a law stating that 20% of all candidates representing political parties at local elections must be women.

* Senator Benedita da Silva has lived for a long period of time in one of the shantytowns near Rio de Janeiro. She is a leader of such districts and refused to leave her neighbours when she was elected to the Federal Senate.

THE ROLE OF NGOs IN THE TRANSFORMATION OF ADULT EDUCATION IN LATIN AMERICA

Mr Jorge Osorio Vargas, President of the Latin American Council for Adult Education (CEAAL)

Latin America is living through a process of uncertain transition. The politics of economic modernisation have caused serious repercussions in society, such as unemployment, social disintegration and discrimination. Neo-liberal politics have not been able to implement a fair and equal development model.

On a political level, the democracies which do exist within the continent are fragile and restricted. Social and citizenship movements are not yet capable of imposing a new political agenda which will imply a reassessment of the current patterns of economic development.

However, there are thriving educational initiatives within society, and they are gradually constructing an alternative social fabric and new ways of creating democratic politics. Mass education, for example, is a political and educational movement of great importance, especially because its educational approach makes the needs of the people its starting point. In this way the possibility emerges of education as a democratising force, empowering communities at grass-roots level and articulating cultural strategies designed to continue to empower citizens.

The great challenge faced by education, which is being met by non-governmental organisations, is to encourage people to express their educational demands and needs and to ensure that they will be reflected in public policy. We are entering a period which will require great methodological and institutional creativity. It is increasingly more necessary to construct alliances which link public and non-governmental initiatives within the context of a project aiming to democratise the whole of society.

Within the continent we will soon be entering a period of rapid economic change, calling for transformations in educational practices, especially in job training. The demands of globalisation, on the other hand, make clear the need to implement a critical education which promotes the identity of the learners and the opening up of new codes of social communication.

Latin America is a continent of great cultural diversity, which forces us to emphasise the importance of guaranteeing an educational approach centred on multiculturalism and respect for different cultural manifestations.

One of the most promising educational areas in which non-governmental organisations are delivering is the fight against discrimination, especially with reference to gender and age.

Finally, a great challenge to adult education in the region is the need to ensure that we have qualified practitioners, and to encourage closer links between them and the broadening of the aspects of teaching which reflect the sort of critical education we are promoting.

"EVERYONE HAS TO LEARN EVERYTHING"

Mrs Ximena Machicao Barbery, "Centro de Informacíon y Desarrollo de la Mujer" (Bolivia)

One of the characteristics of Bolivia is that it has a large number of NGO's. With the onset of democracy, closer links have developed between NGO's operating in various areas. Another result has been an increase in relations between the latter and government organisations. A profound restructuring of the state is currently taking place due to various laws, for example public participation in decision making, decentralisation and reforms in education, which have opened up an important area enabling NGO's to work together. I feel that significant progress has been made as the quangos have been incorporated as developmental decision makers, and the state is now able to benefit from their experience in order to implement or formulate public policy.

Could you describe the work you are involved in? Is it possible to work with both children and adults?

Yes. I think that experience has shown us that it is possible to work together. However, there are differences; when dealing with topics like sexual health and reproduction it is very different working with young people. Women's attitudes are different and imply that they do not behave in the same way in this area. However, we have achieved an interaction between these two groups.

I think one of the most important aspects of the education of both young people and adults is the exchange of information concerning daily life. This is in itself an educational process.
There is a lot to be learned from listening to the story of a woman's life; an interactive and methodological exchange ensues. In a broader political context, the situation is more difficult, because it depends on educational initiatives being set up in order to obtain certain results.

As regards literacy, in this country we have a high level of illiteracy among women; there are four times more illiterate women than men and this statistic is accentuated in rural areas where people are less protected and

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more excluded from mainstream society. In these areas the methodology of "everyone has to learn everything" does not apply. However, directly effective initiatives for women must take place; for example steps must be taken to ensure access to better education, whether formal or informal. Short and long-term strategies must also be set up in order to guarantee a lowering of the illiteracy rate in our country.

Many young people as well as adults work as bootblacks. What sort of education do adults receive if they are employed in this way?

Both adults and young people are involved in casual work as bootblacks or street sellers and both groups scrape a living in exactly the same way. It is necessary to analyse the gaps in the education of both adults and children and channel this experience of economic survival into the educational process.
We still tend to think of adult education as a sort of school, despite its lack of formality and its limited access. Adult education is more complicated because it must be taken into account that adults have less free time. How much time can adults devote to learning? Women are exclusively responsible for carrying out domestic tasks and this implies factors which must be encompassed within the new vision of adult education as we move towards the 21st Century. In other words, when examining the many responsibilities of men and women, the latter are clearly at a disadvantage as there is less time available to them for their education.

ADULT EDUCATION, SOCIETY AND THE STRENGTHENING OF DEMOCRACY

Mr José Rivero, Director a.i. (February)

One of the principal innovations which occurred in Latin America in the eighties was the de-militarisation of many governments and the gradual re-instatement of the vote of the citizen which caused the almost widespread return of representative democracy as the system of government of the area. It is true that political democratisation has signified an extraordinary collective advance in the exercising of civil rights and has achieved some stability of representative institutions, but it is also true that when the democratic process begins, measures of structural adjustment and stability can generate greater poverty and impoverishment. Many countries in the region, as they observe the problems faced by other states as they plan for growth, are experiencing a discrediting of the political structure and scepticism concerning the advantages of democratic systems.

Adult education can and should play a specific part in the construction of a modern citizenship which imposes the challenge of transmitting efficiently and fairly the control of the necessary codes which ensure both the participation of all citizens and the productive process.

In societies like Latin America, which have suffered periods of social disintegration, the predominance of the logic of war and social exclusion, the choosing of such a citizenship also occurs because society has central participation in the owning of a concept of democracy which is linked more to the exercising of rights and responsibilities in daily life than merely to the mechanical participation in elections every so often. In some cases it will be necessary to promote educational initiatives which will help to reconstruct national communities, focusing on cultural and ethical needs which transcend the requirements of the world of production and of labour; in this way, fundamental themes such as language, history, the environment, human rights, the revaluation of productive labour and the organisation of neighbourhoods, will be used in the exercising of citizenship. Adult education must take into account what democracy means to ordinary people; decent governments, a peaceful life, freedom and equal oppotunities, mutual respect and well-being and a better quality of life. The realisation of this democratic ideal continues to be one of the main challenges for Latin America and a starting point for any educational initiative concerning young people and adults.

Young peoples' citizenship deserves special consideration. It is linked to the overcoming of various methods of segregation and political exclusion which are currently in force, and the rediscovery of the value of utopia as an aspiration and a meeting point.

In the vital process of the strengthening of democracy, the education of adults and young people must associate citizenship more closely with local development and focus on involving areas within towns or districts, promoting the participation of society, and considering, amongst other tasks, the strengthening of local organisations, thus increasing their ability to enter into dialogue with central decision-making processes; the raising of peoples' awareness through the identification of problems and their causes and consequences; and the training of the population to enable them to participate in the realisation of development initiatives which will mobilise local resources and profits.

WE LEARNED...

Mrs Ximena Eugenia Paniagua Padilla, Vice-president of the Regional Conference

Basically we learned that as a working team we were able to have a rigorous, academic, high level approach and not just random proposals.

We learned that we are not educators of the poor people who require simple and quick methods and strategies. We learned that we are educators offering human beings, as such, the right to access to education, information and knowledge. Therefore, adult education is conceived, not as an individual service, but as an expanded service. We learned that adult education has various needs.

If we understand that people have the right to learn, to know and to learn to learn then we understand that adult education is no longer on a separate plane but that it is something for life, offered through permanent education.

Another thing we learned is that Latin America has a wide range of experiences which have been demonstrated to be of great use and which have shown that there is no one single method to fulfil the different needs of adults or the various participants in this field.

We also learned that there are some basic principles which we all share, such as for example that in Latin America there are a vast number of countries which have initiated a democratic political process. In some regions we have overcome the crises of war. There is a culture of peace. Within this culture of peace we are cementing a culture for work, a culture to improve things as much as is possible within the circumstances. In this we are struck by technology, communications and globalization.

We learned that we are able to do things with passion, hope and commitment. We are not academics come here to argue at a high and complicated academic level, but in a context of friends, colleagues, civil servants and representatives of various organizations, we have come here to a meeting place in which we can put our minds together to find ways forward; and some of us do in fact find ways forward.

So, what is the commitment? The commitment is not only to present a draft proposal for the Hamburg conference, which has in any case already been done. It is a way for Latin America and the Caribbean to say "here we are", constructing a commitment in order to be able to go back to our institutions and to try and develop new areas of thought.

It is a question of getting politicians to realize that adult education is not on a separate plane but that it is a part of the whole which is the educational system, and in the same way they concern themselves with offering an education to small children, education must also be offered to the entire population because it is a right for life. Politicians could introduce this concept into the definition of public policies.

The other matter which has caused me concern is the way in which international financial organizations have collaborated in adult education. These bodies too have not understood education for life, or the Jomtein principles of education for all. They suggest the need to boost basic education. This is fine, but what about basic education for adults? We need to provoke the awareness of international financial bodies to fund adult education, not as a separate item, but rather as part of the educational system as a whole and in a more systematic manner.

Really, international technical cooperation in Latin America needs to be carried out in a different way. It is not, by any means, a question of putting out fires or solving certain particular emerging situations and the Conference which has just been concluded demonstrates that. International technical cooperation will have to lead to the fulfilment of these approaches, but what is most important is that it should be to guarantee the mechanisms which make the changes sustainable, because to receive money from them and then for it to dry up after one or two years, which is more of a draft stage, is of no use. It is not merely a question of support to give impetus to these principles, it is also a question of the sustainability of those principles, so that any change is real and not momentary.

Table 1 (*) : Rate of Participation in Adult Education by Gender and Countries (%)

	Canada	*Switzerland Gr*	*Switzerland Fr*	*USA*	*Netherlands*	*Sweden*	*Poland*
Male	39.5	45.9	38.1	41.6	39.6	51.4	15.4
Female	37.9	44.2	29.7	40.5	35.8	35.8	55.4
Total	38.6	45.0	33.9	41.0	37.7	53.3	14.0

"Among 200 million adults living in this six countries, almost 75 million participated in organized learning activities during the year of the survey."(...) (*)

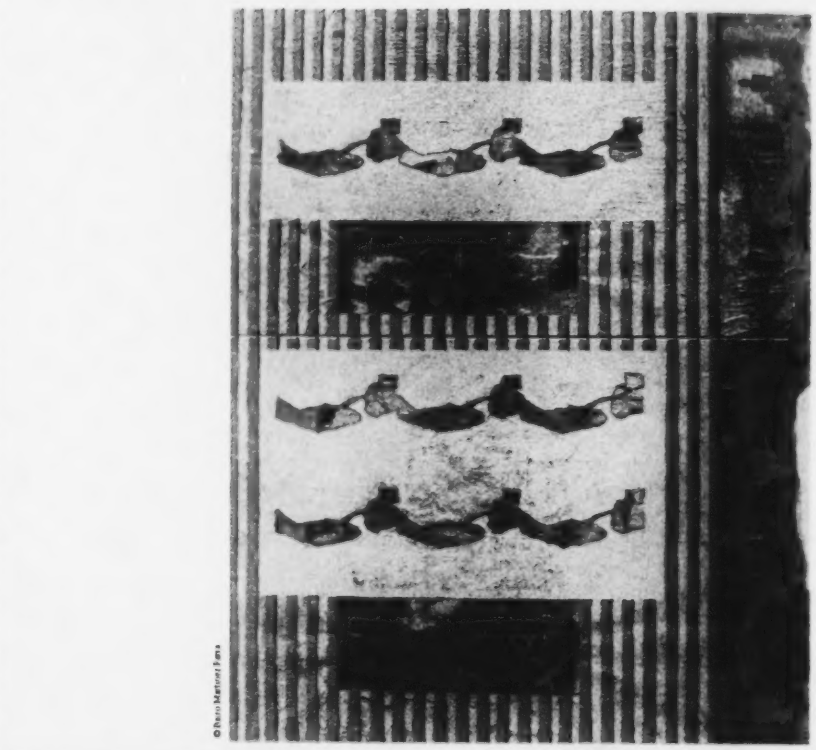
Table 2 (*) : Financial Support by Participants (%)

	Canada			*Switzerland Gr*			*Switzerland Fr*			*USA*			*Netherlands*			*Poland*		
	T	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T	M	F
Self / family	41	39	44	52	52	61	47	38	57	31	29	34	40	27	55	31	27	35
Employer	45	50	40	42	53	32	45	52	39	61	66	56	51	64	35	59	64	50
Goverment	19	16	23	14	13	14	13	14	11	9	9	8	9	9	9	5	5	6

T : Total H : Male F : Female

"The financial supports that adults receive vary considerably. The financial assistance from governmental and public sources is mentioned by less than 20 % of participants. The most frequent sources of support are the individual or her/his family and the employers." (...) (*)

* Extract from the survey coordinated by the UNESCO Institute for Education: "Participation in Adult Education in Industrialized Countries" an analysis by Mr Bélanger and Mrs Valdivielso



EUROPE

PAN-EUROPEAN CONFERENCE ON ADULT EDUCATION AND TRAINING

Barcelona
12th - 14th December 1996.

Germany, Andorra, Armenia, Belgium, Bulgaria, Canada, Denmark, Slovakia, Slovenia, Spain, Catalonia, United States, Estonia, France, Greece, Hungary, Ireland, Israel, Italy, Latvia, Lithuania, Malta, Norway, Netherlands, Poland, Portugal, United Kingdom, England, Scotland, Turkey, Rumania, Russian Federation, Sweden, Switzerland, Cyprus.

European Association for the Education of Adults, Eurocameres, World Confederation of Teachers' Unions, European Regional Committee, International Confederation of Free Trade Unions, European Commission, Organisation of European Co-operation and Development, Nordic Council of Ministers, International Labour Office, Association for Teachers' Education in Europe.

DEFINING CULTURAL IDENTITIES

1. Intellectual rights and responsibilities of members of the public
2. The development and democratisation of adult education and training
3. Adult education and training in transitional economies
4. The creativity of personnel and new social issues
5. New possibilities of expression: communication systems and new information technologies

"The intellectual responsibility of the citizen affects his or her participation in the life of society. Participating in the public debate is not just a question of going to vote. It is necessary to structure community life; the more the central apparatus weakens, the more voluntary participation acts as a spinal column linking our lives together.
Faced with the emergence of new phenomena, like the kind of poverty that exists in prosperous countries at the end of the 20th Century, political parties and trade unions do not have much to say.
But NGO's have emerged, however, and few organisations know better than the United Nations that every time the international community is forced to reflect on women's issues, housing or social development, it appeals to the NGO's. Voluntary participation, in the service of international peace, must be developed as it is the intellectual responsibility of all members of the public.
(...)
The world is threatened on the one hand by the numbing effect of passive consumerism and the stupefying consequences of conformity, and on the other by violence linked to linguistic, racial or religious fundamentalism. Caught between these two dangers, democracy is indeed at risk.

The fragile concepts of freedom and democracy, so unnatural to the human species,
cannot be adequately defended by any constitution or legal regulation.
Our weakened governments will not be able to ward off these threats on their own, the constant vigilance of members of the public is required. If you adopt this approach, you will be responding to an urgent need in society by highlighting the problem of the intellectual rights and responsibilities of members of the public.
A long period of development is needed before we can conceptualise the intellectual rights and responsibilities of members of the public as clearly as we are able to express their legal implications."

(M. Rocard. Retranscription of his speech recorded during the opening session)

REPORT OF THE PAN-EUROPEAN CONFERENCE ON ADULT EDUCATION

Barcelona, 12th - 14th, December 1996

The representatives of governments, multilateral and intergovernmental organisations, NGO's and other civic society organisations, gathered in Barcelona on the 12th, 13th and 14th of December 1996 in order to prepare the Fifth UNESCO International Conference on Adult Education and, convinced of the importance of a general awareness about the need for lifelong learning and education and, taking into account the spirit of the previous United Nations conferences on Environment, Social Development, Population, Women, Habitat and Agriculture, declare:

1. The democratic future of states requires the reinforcement of civic society and of association life. A civic society cannot expect to become an active society without being at the same time an educational society. We trust in the great capacity of societies, organisations and citizens to face risks and to give positive answers to the challenges of the future.

2. Despite the significative progress undergone by our societies during the last decades, we can also observe a feeling of uncertainty and an increasing will of men and women to participate in the revision of the production systems, to solve problems, to discuss, to decide, to live.

3. In all the industrialised countries we observe not only a feeling of uncertainty but also a search for other alternatives which is created by the profound and rapid transformation of the ways and places of production and the work market, by the increase of the time available for learning, and by the search for a new balance between production and consumption patterns and the capacity of nature to supply resources. With all this, this renewal cannot be carried out if we do not take into account everybody's active participation at all levels and in all fields.

4. A significant part of our countries find themselves within a fast process of political transformation and democratisation that requires new abilities to communicate and act.

5. The globalisation of economy and information and the rapid increase of adult participation in the diverse ways of education and training, place us in front of new possibilities but also new problems due to the social differences that these technological and cultural changes tend to reinforce.

6. We state a growing awareness of our historical and immediate responsibilities in front of the tragedies, miseries and difficulties suffered by world societies. The European countries and regions are facing -more than ever before- the challenges of migration and international cooperation.

7. All these challenges require a great courage from societies, social agents and people, and also require a great creativity and steady development of competences from all the agents. Women and men will be able to respond positively to this challenge if they have the means for intellectual development and the means to direct and orientate all the changes towards a better quality of life for all. The new challenge for all of us is not only learning to learn, but also to learn within action, acting to learn and learning to act, learning to be and at the same time acquiring the ability to take in information, to transform it into knowledge and the knowledge into action. Summarising, the challenge is to acknowledge the intellectual rights of all citizens.

8. With this aim adult learning, which has often appeared as an answer to the lacks in primary education, has to overcome completely this stage and guarantee the possibility of lifelong learning and creating for all. In this sense the report of the UNESCO Commission on education for the 21st Century considers that lifelong learning is a necessity.

9. This new stage results in an important commitment of the states, the regions, the companies and trade unions, the organisations of civic society, and the local communities. It implies a revision of educational policies which will have to widen their perspectives so that they take into account all the different educational agents and give citizens the capacity to develop themselves and the right to learn during their whole life. New strategies are implemented at the regional level as well as at the national and international levels.

10. It is necessary that we all accept, conceptually and practically, that the current priority is to invest in people. Not many public and private expenditures in our societies have as much future as the ones devoted to lifelong education and training. They are the most profitable investments from the economic point of view as well as from the social and cultural.

11. The demands for continuous training and being "up-to-date" in the short term required by the work or professional field are just a small example of a much broader educational and cultural demand. These demands have to spread to all the producers, to all the ways of production, to the full development of productivity and people's creativity, to the work market, to the community and to private life.

12. To expand the creativity of adult populations we have to establish policies that facilitate the expression of the educational demand of adults in all their dimensions and varieties and at the same time they create the necessary conditions to make it come true.

13. New information technologies and the creative use of the old ones will enable men and women to increase and improve the opportunities of continuing their education and training through all their lives provided that adults can have access to these educational tools and that every citizen can have a basic education. The appropriate measures have to be taken to ensure everybody's access to these information resources and tools as well as an adequate intellectual and technical education so that technological innovations do not become a means of exclusion and thus create a greater distance between social sectors and between countries.

14. This new vision of adult learning and education (with the aim of a lifelong education) has to be placed within the evolution of the role of states and social agents at all levels and from a multi sectorial, intergovernmental and co-operative perspective. Public interest, the acknowledged economic necessities and the generalisation of learning have to be steadily observed by a mechanism created with this aim. This co-operation is necessary to reaffirm the right to education. It provides the current society with the infrastructures and specialised services that give the appropriate education so that adult people practising their right to learn in all the different life contexts can start adapting their knowledge to the present changes. Lifelong learning is an essential tool. But this essential action is more than a tool, it is also a satisfaction, a way of life and of being. For this reason it is a shared right and a shared responsibility.

15. Learning is an individual and collective decision, it is a treasure that we cannot lose. We have the need to learn to establish new linkages between the local and the universal, between tradition and modernity, between the development of knowledge and the capacity to assimilate, between the material things and the spiritual ones. For some people learning is an essential key, for others is the key that can open many doors, for some others is the key that will enable them to enter the XXIst century and for all, learning is the key for life.

16. Our response to the globalisation of economy has to be the reinforcement of international co-operation and the internationalisation of solidarity. Bilateral and multilateral co-operation policies have to acknowledge that continuous education of women and men is a necessary condition for a constant and lasting development. Learning to live together and to build a culture of peace is a major need in the threshold of the third millennium.

We, who present this report, declare our commitment to concentrate all our efforts and resources with the aim of reaching the proposed targets. At the same time we ask the international, national, regional and local public authorities, the social agents, voluntary associations and citizens to contribute to transform the means of life and the work environment into creative and educational environments in order to build a more balanced world between men and women, a more human and solidary world, a world of everlasting peace.

IS LITERACY NEGLECTED ?

Mr Serge Wagner, Professor at the University of Quebec at Montreal

The final report succinctly evokes "basic training", the condition necessary for the use of all information technologies and the key to lifelong learning. The limited attention paid to this issue contrasts with the pre-eminent position accorded to it in another preparatory meeting for the 5th International Adult Education Conference, namely the Budapest Seminar on adult literacy and basic education, held in September 1996.

This paradox illustrates that industrialised countries can no longer ignore literacy and basic training, but they are still unsure as to how much importance it deserves.

Since the 1980s, they have discovered an endogenous literacy and basic training problem, and recent results of a national enquiry on the subject of literacy, carried out in certain OECD countries, have contributed to this realisation.

Not every one agrees exactly on the nature of the phenomena, as can be proved by the diverse and sometimes contradictory terminology heard in Budapest: illiteracy, literacy, basic training, socio-professional integration and employability measures, the fight against exclusion...

The Pan-European Conference insisted on the importance of the intellectual right to learn and to acquire knowledge in economic life and in the life of society because it was aware that these issues are of conclusive importance. "The challenge facing all of us is not only to learn but also (...) to acquire the capacity for owning information and transform it into knowledge and then transform this knowledge into action." We were reminded that large sectors of the population possess insufficient cultural tools to permit them to process information and its old and new technologies. Therefore, literacy and basic training must from now on facilitate both the use of written communication and the networks and methods of modern communication; ensuring the improvement of skills which are vital to enable the individual to participate fully in society.

The literacy and basic training sector is, however, in competition with other spheres. The demand for training stems in actual fact mainly from educated adults whose aspirations often coincide with those of political and economic leaders who are seeking to maintain the advancement of industrialised countries within a fiercely competitive context.

In addition, the struggle over resources between different areas of adult education and different sectors of the population is exacerbated by the economic crisis and the budget restrictions which affect most governments. Lifelong learning, as specified by the Delors Commission on education for the 21st Century, will only be meaningful if it is accessible to all, particularly the most disadvantaged. But data concerning the participation of adults, brought to public attention at the Conference by the OECD and the UNESCO Institute for Education, shows that adult education contributes to the widening gap which separates the illiterate and the literate, the educated and the uneducated and the knowledgeable and the ignorant.

The Pan-European community is therefore faced with a considerable challenge because it must find a political framework enabling it to take into account the diversity of everyone's needs, the contribution of various partnerships, the diversification of training approaches and methods and the setting up of a new equilibrium between governments, voluntary organisations and businesses. This issue was more clearly stated at Budapest than at Barcelona, and included those who have been abandoned by continuing education and training:

"We recognise that adult literacy and basic education alone cannot ensure democracy and equality. But we are convinced that the commitment to guaranteeing the universal right to education constitutes a key condition for the reduction of inequality and the achievement of full citizenship for all."

It was stated at Barcelona that educational leaders of the industrialised world have perhaps restricted themselves too much to a general discussion concerning the right to learn, which reduces inequality, or insisted on making sure that supply corresponds to demand. Many hope that the Hamburg Conference will allow reflection on this theme as well as identification of the vital approaches which will genuinely ensure that everyone, in the North and in the South, has the right to learn.

CREATIVE PROTAGONISTS : THE ROLE OF ENVIRONMENTAL PEDAGOGY

Mr P. Orefice, Professor of Adult Education, University of Florence

Not only in the continent of Europe, but in all in other continents, each country can be seen as an arena in which multiple cultures and societies are present. They leave their mark over the years on their various natural environments, on which they construct their identity as a group and express their supremacy in accordance, or more often in contrast, not only with the societies and the cultures of neighbouring countries but also with their own.
(...)

The key points of the development process of our continent, and of others, require that a central place should be given to the construction of the personal and collective identity of members of the population, especially among those groups in particular who experience the confusion of existing on the fringes of society. This implies that protagonists are guaranteed the possibility, on the one hand, of developing the feeling of belonging to a community, and on the other, of extending and expressing their own individuality: these two conditions are essential to all development projects.

Adult education, in this context, can play an important part in ensuring that the problem of the environment with its dual dimensions, the natural and the man-made, is a training priority, whether in formal or non-formal education. The key points of the development of the local and regional community and its environment become both the method and the objective of the education and training processes.
(...)
Through the educational act of discovering and re-discovering the environmental heritage of a country and its people, the individual and the local community are engaged in a process of cultural self-development, thereby broadening their own personal and collective identities, and are called to take an active and creative part in the development of the area and the well-being of the community itself. With this aim in mind, it is becoming important, in adult education programmes, to take into account not only the most noble and accredited manifestations of culture present in the environment, but also the less obvious ones which are usually less well-known because they are considered less important: it is not unusual to find that it is through these very silences,

the less-audible and less-heeded voices of the environment, that the vigour of creative development is transmitted; if they are not brought out into the open to achieve realisation then they are left on the fringes of society. And the protagonists reponsible for these initiatives suffer the same fate.

The key points of local development as implied and expressed by the interpretation of the natural and man-made environments are therefore the objectives of the educational and training processes, in accordance both in theory and in practice with environmental pedagogy.

In this context, the dilemma of the construction of personal and collective identity is resolved; in other words, the question of whether the individual, through identifying him or herself with the values of the group, must eventually loses his or her own free creative space, running all the risks of loss of authority inherent in such an evolution; or whether the collective dimension should bow to the demands of the individual, thus legitimising the most advanced form of individualism. This dualistic logic is in general overcome due to the fact that the individual and the community acknowledge each other within the global development of the environment which naturally does not hide, but, on the contrary, brings to light the contradictions and the interests of both parties and also emphasises solidarity and unites the forces of renewal.
(...)

Through environmental pedagogy, adult education is able to achieve another objective, closely linked to the above : adults, especially those who occupy a less important and more subordinate position in the social context, are called upon to re-activate their lives and become protagonists because the reality of their lives is now acknowledged and because they themselves, through the process of decoding the signs both of their environment and within the area of their own cultural self-knowledge, are searching for and delivering the most creative aspects of human significance.

AN ALREADY LONG STATE - CIVIL SOCIETY DIALOGUE

Lifelong learning in the French Community of Belgium

Mrs Anne Depuydt, Official Representative

Lifelong learning is the heir of popular education which in 1921 presented some crucial and indissociable questions in our society: democracy and access to knowledge and culture.

One of the first laws for popular education came out of a mass of other essential legislation, such as laws on universal suffrage, reducing the working day, compulsory schooling and recognising the need for public libraries. It contemplated supporting complementary work at school.

In 1971 further legislation completed the former. Without yet defining lifelong learning, it already hinted at a more complete project concentrating not only on local activities but also on regional and national ones and in this way adapting to the realities of structuring community life.

The 1976 Legislation on lifelong learning and encouraging workers in a socio-cultural sense defines lifelong learning as the expression and way of exercising one's critical, active and responsible citizenship.

Until the seventies, community life had been organised around developing culture and citizenship by freeing work time.

With the events of May 1968, organisations changed and concentrated their activities on initiatives which challenged the politicians of the day, questioned the inadequacies of the State in matters as diverse as socio-professional integration, school failure, family planning, receiving immigrants, the protection of the environment and the place of women in society.

The 1976 Legislation is above all the expression of a political project which is trying to create a process which will institute an active democracy.

Moreover, it particularly stresses activities aimed at the general population, undertaken by organisations which promote workers in a socio-cultural sense.

Lifelong learning crosses a large number of other cultural sectors in the French Community of Belgium (youth centres, cultural centres, radio, public service television, etc.) but is also active in the fields of health, tourism, cultural heritage and education.

The contributors to permanent education:

The 500 recognised lifelong learning organisations are:

- Large vertical multi-purpose organisations with a political and philosophical stamp, and which arose out of worker, cooperative and mutualist social movements.
- Large pluralist organisations for the defense of values: human rights, peace, the promotion of social groups (women, immigrants, the elderly, the handicapped, etc.)
- Associations which concentrate on particular problems in society (consumption, town planning, health, etc.).
- Associations arising out of initiatives supporting the struggle against social exclusion and poverty.
- Associations which concentrate on special subject areas (asserting one's identity, collective memory, etc.).

The French Community of Belgium grants them subsidies which cover part of their running and staff expenses. More than 400 workers are currently subsidised by the Government and almost as many again by the Regions within the framework of a programme fighting unemployment.

Current challenges

In the face of insecurity, individuality and withdrawal into oneself, lifelong learning can create or rebuild social links, in order to understand the environment, analyse it and have a hold on it. The general public, however, has changed; the crisis of militancy is very real and it endangers the efficient working of democratic organisations.
The sector has become more professional. Will public funding allow cultural employment to be (re)evaluated?

Lifelong learning will have to identify and re-specify its role with regard to culture and participative democracy. Organisations undoubtedly tend to want to do everything as well as compensating for the State's deficiencies by responding to petitions for social help, for protecting of the environment, for providing support in health etc.; all of which involve other departments not connected with culture.

Organisations need to rediscover the role of applying pressure and providing opinions, analysing codes, values and working practices in social, economic, cultural and political organisations as a whole.

The illustrations were supplied by the French Community of Belgium's Continuing Education Sector.

"The postcards display an ensemble of achievements involving a variety of places, people, initiatives, disciplines and links with their creators. These images show better than words that the notion of creativity must not be confused with craft or leisure.

It is a question of learning new languages and progressively mastering techniques of self-expression. If the more conventional forms of creativity are still absent, this is because questions have been put in artistic terms which have never been inward-looking.

The languages of the cultural frontiers, characterised by freedom of speech and responding to essential usage, are the only languages which can construct flexible identities. There is no doubt that we particularly need such languages."

MASKS

The creativity of protagonists and new possibilities of expression were among the topics examined at the Barcelona conference.

The Jean Monnet Project, a European Commission programme, allowed students, practitioners and teachers from Germany, Italy and France, involved in the education and social work sectors, to explore issues of personal, professional and cultural identity.

"The theme of the distance between countries and their proximity allowed participants to explore new forms of communication and behaviour in an intercultural context, characterised by the fact that it appeared that the regulation of relationships was less codified than in the usual intercultural context.

Priority was given to a multi-referential interdisciplinary approach.
All approaches interacted with each other : mask-making gave birth to the inspiration to write, and, conversely, writing gave rise to an understanding of the creative process on the practical, emotional and cognitive levels. The deepening of emotions through drama led in its turn to new ideas for masks and texts. Finally, theoretical reflections brought enlightenment to different levels of the experience."

(Prof. Dr. Otto Lüdemann)

MEETING WITH MR D. LENARDUZZI

Director of Action in the Education sector, Socrates
(European Commission DG XXII - A)

SOCRATES AND THE CITIZEN

Since 1975, the European Commission has been supporting projects which encourage adult education. We hope that the Socrates programme will enable us to cover in general the field of life-long learning.

The objective of adult education within the Socrates programme is to make us all aware that we are now citizens of Europe.
Every citizen should realise that he or she has a new identity which does not erase any previous identity but which does confer rights, duties and responsibilities. European citizenship is not just a matter of voting every five years. It must be realised that it is also valid on a local and national level.

European citizenship is a fundamentally dynamic concept, of extra benefit for each one of us because, through the plurality and the differences experienced and recognised in Europe, we are in the process of constructing and reinforcing a universal spirit of acceptance and the recognition of difference and tolerance.
This is why we support the formulation and realisation of projects contributing to the construction of this citizenship, of the discovery and exploration of universal values and human rights.

We are aware that the concept of citizenship can be open to ambiguity or used ill-advisedly. This is why this idea is integrated into the educational future of adults, that is to say, of people who are in control of their own choices and who could eventually oppose Europe or some of its decisions.

We want to build a democratic Europe, where excessive nationalism and xenophobia are unable to exist; to achieve this, it is necessary to help the citizen with his or her new identity and at the same time to open up Europe to the rest of the world.

Europe has always existed as a territory, and sometimes as a fortress; now she has the opportunity to define herself, to open herself up to other countries, other nations and other citizens. Europe is also a thousand-year-old civilisation which, with reference to the past, can help to build peace.
We are in the process of constructing a market but we must also open ourselves up to other dimensions of living and this cannot be done without the European citizen.
If one day a political Europe emerges, it will be because the European adult has fully played out his or her role as citizen.

It is because of this social movement that Europe will not run the risk of being only a bureaucratic construct.
Europe's commitment to broadening her horizons can be seen in her initiatives directed towards developing countries; 78% of aid for developing countries comes from Europe.

This citizen's Europe is a relatively new concept; health, environmental, education and cultural issues were not included in the Treaty of Rome. This was partially the case with the Maastricht Treaty and we hope that with the next treaty we will achieve political citizenship. Education plays a vital role in this projection.

However, when initiatives are proposed, the response is immediate and people put themselves forward. Just look at the European year of training and life-long learning which ended on December 31st last year: no-one expected it to be such a success.

We had wanted to make the importance of life-long learning evident both to protagonists and to every citizen, because of its professional but also because of its social dimension. We received 3,000 project proposals; unfortunately we could not consider them all but what was remarkable was that they were nearly all small-scale local initiatives from union and management organisations.

We wanted to create from these proposals a dynamic situation consisting not only of receiving but of building together within a participation and exchange format.

Thanks to these activities, we are convinced that life-long learning will form not only part of the concerns of European or national authorities but also of local authorities and organisations.

We must continue to work to this end because the link between training, education, knowledge and social advancement is not a foregone conclusion. We have also caused delays.

What, in the end, is education? It is being aware of yourself, of your projects and your natural and human environment.

Education means growth.

THE NEW MODERN CONCEPT OF ADULT EDUCATION IN RUSSIA

Pr V. Onushkin, Director, Institute for Adult Education
Russian Academy of Education

During the last few years adult education in Russia has been functioning under very complicated circumstances. The situation and the dynamics are being determined by general trends which are characteristic of developed countries and by specific current situations and problems which are the result of profound changes in the nation's economics, politics and social relations and the transition to a market economy of Western style relations and democracy.
In part the new conditions (or opportunities) were the result of the transformation of adult education towards a really flexible system which takes into consideration the diversified, rapidly changing educational demands of different groups of the population. The new categories of people need additional knowledge, retraining, orientation in new social and economic situations (i.e. unemployed people, small and middle sized businesses).

On the other hand, the economic crisis creates difficulties for solving new educational problems, because of limiting resources for educational activities. Adult education is influenced by such phenomena as its commercialisation, regionalisation etc.

The structural nature of changes taking place in the country determines the necessity for a fundamental reconsideration of previous approaches to the development of adult education.

One of the most important functions of adult education now is to guarantee the process of socialisation and resocialisation of every person, group, community, their training, not only professionally but also socially, and their professional mobility.

There are several trends in adult educational development which became especially important during the last few years :

1. The development of educational activity in the field of training people for small and medium-sized businesses under the new social and economic conditions.

2. Educational programs for (re)training in new fields for those people who have lost their jobs.

3. Programs for retraining military personnel retired from the army because of its downsizing. This is a group of people who have to drastically change their professional orientation and their style of life at the period of maturity.

4. New types of courses became very popular: marketing, management, banking etc.

5. The spreading international contacts have determined the growing demand for courses in foreign languages.

In general, adult education in Russia is now caracterized by the strong accent placed on applied, practice-oriented knowledge which may directly be used in the market economy situation. At the same time, the number of courses for adults in the field of general and humanitarian studies has been drastically reduced. Some fields of study are still not sufficiently developed, such as those aimed at socialisation of the population, especially of those groups which have found themselves in unfavorable conditions. Among these groups, are elderly people, migrants etc.
Adult education in Russia is undergoing a very complex and contradictory period of its development.
Similar trends can be observed in the other member-states of the CIS as well as in some East European countries.

ADULT LEARNERS' WEEK

Mr Alan Tuckett, Director of the National Institute of Adults Continuing Education in England and Wales

In "The State We're In" the journalist Will Hutton describes Britain as a thirty- thirty-forty society where one third of the people get none of the benefits of an increasingly affluent society, whilst another third gets steadily more affluent, and enjoys secure and stimulating work. Nowhere is this analysis more true than in the field of adult learning. Regular surveys* show that more than a third of the population say they have done no formal or informal learning at home, work, or in education and training institutions since school. Participation concentrates among the young, the middle classes, and those with good initial education. As my colleague Tony Uden says, 'If at first you don't succeed you don't succeed.'

There is nothing inevitable about this. For twenty years television led learning campaigns - for example in literacy, numeracy, and computer studies have generated mass participation by under-represented groups. There is strong evidence to show that people who learned early that education is for other people, need encouragement and persuasion to join in. But it can be done, and people trust the television more than educational bodies.

Adult Learners' Week in the UK is built on the belief that if you celebrate existing learners in all their diversity, others will be encouraged to join in. For the last six years broadcasters from all Britain's television companies have combined to celebrate adult learning and to encourage people to join in. Outstanding adult learners' awards, comedy sketches, serious drama, soap opera story lines have been backed by a national free telephone guidance service, with its number advertised on screen at prime time. Every unemployed person receives encouragement to ring the helpline with their weekly pay cheque. There are 5,000 local events, mass coverage in newspapers, festivals of learning, Parliamentary receptions, ministerial parties, conferences at the IBM corporate centre.

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NIACE, the NGO for adult learning, co-ordinates the event and ensures that good human interest stories are available to

promote the case for learning. Last year in Liverpool, there was a programme, Growing Old Disgracefully, to extend older people's curriculum, this year a London Learning Bus was launched with a French lesson for the new Secretary of State.

Adult Learners' Week works, and it is spreading - there are differently powerful weeks in Australia, Switzerland, Belgian Flanders, Slovenia, Jamaica, South Africa, the Czech Republic, a Literacy Week in Botswana, each of which combines providers and users, public celebration, promotion and reflection. Each year more places start such events.

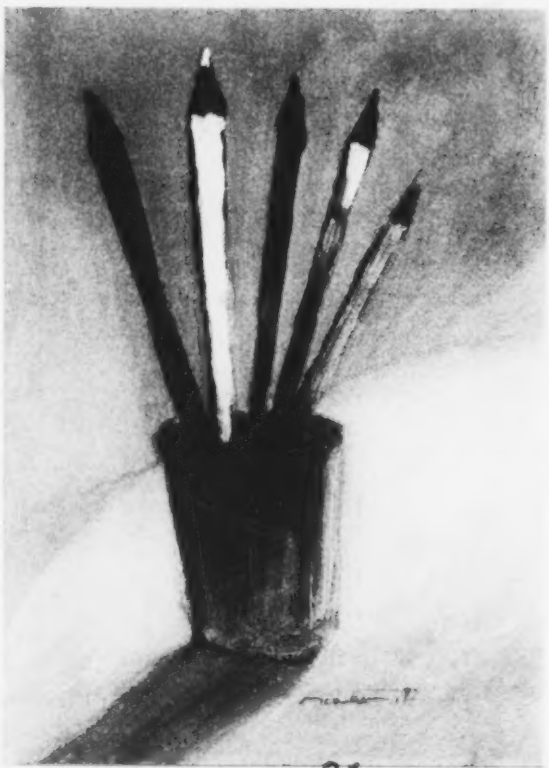
There is, too, a proposal for CONFINTEA that there should be an annual world day for adult learning under the auspices of UNESCO. We believe in NIACE that the day should be distinct from International Literacy Day. We think that with International Women's Day and the literacy day a day should be celebrated everywhere that takes delight in adult learning in all its forms, and that the three together would make the case best for a learning society. But mostly we want the day to share good stories, in the belief that such stories best show the value of adult learning. We are convinced that in our work motivation is a key part of the curriculum, and that persuading people that it worth participating is a vital task for adult educators, everywhere.

Collective Consultation of NGO's in Literacy and Education for All

Hamburg,
12th - 15th November 1996.

Association International des Charités, Association Mondiale des Guides et Eclaireurs, ATD Quart Monde, Council for Social Welfare (CIAS), EFA Network Representative, Education International, Federation International des Universités Catholiques (FIUC), Federation Internationale des Femmes diplomées d'Université (FIFDU), International Council of Adult Education, International Reading Association, Ligue Internationale de l'Enseignement - de l'Education et de la Culture Populaire (LIEECP), Office International de l'Enseignement Catholique (OIEC), Pan Pacific and South-East Asia Women's Association International, Summer Institute of Linguistics, Association of World Citizens, World Education, World Organisation of the Scout Movement.

Open Learning Systems Education Trust, Groupe Pivot Education de Base (GPEB) , African Regional Council for Adult and Continuing Education, United Bible Societies, Community and Institutional Development, Jamal Foundation, Bangsa Moro Professional Women's Organisation, Notre Dame Foundation for Charitable Activities, Red Educación Popular entre Mujeres (REPEM).



A STRENGTHENED PARTNERSHIP

1. Adult education, literacy and non-formal education
2. Adult education and women's independence
3. Adult education and the transformation of work
4. Adult education and social issues : environment, health, population
5. Adult education and groups with special needs
6. Promotion of international co-operation and solidarity towards adult education

"It has been observed that education should not abandon individuals as soon as they leave school, but it should embrace people of all ages as they are all able to learn something of use to them. In addition, the more restricted the limits of education received in childhood, the more this second education is needed. This is one of the main causes of the ignorance in which the poorer classes of today's society are immersed; not only do they lack the possibility of receiving the first stage of education, but, more importantly, they lack the means of retaining the benefits of what they have learned. From now on, we would like to make it impossible for a single man in the empire to say: The law promised me equal rights but I am denied the means to learn about them. (...)

Education must, in its various forms, embrace the whole system of human knowledge and ensure that men of all ages have the facility to retain the knowledge they have gained or to gain new knowledge."

Condorcet (April 1792)

"The NGO's, under the auspices of the UNESCO Collective Consultation of NGO's on Literacy and Education for All recognize that the main responsibility for the provision of education rests with governments." (...)
(Extract from the Declaration)

"The Collective Consultation of NGO's on Literacy was organised by UNESCO in 1984 in the framework of implementing a programme adopted by the 22nd Session of the General Conference 'that UNESCO organise a Collective Consultation of NGO's on literacy on an annual basis, it being understood that it is highly desirable that the consultation be organised alternately at Headquarters and away from Headquarters'. The Consultation was meant to bring together representatives of literacy NGO's in order that UNESCO might consult them in implementing its programmes.

When the Collective Consultation of NGO's on Literacy was established, those responsible had no idea that the organisation would survive into the 1990's nor that it would become the forum for professional exchange, advocacy and joint project work that it has become. Indeed the purpose of the organisers was to create a forum where NGO's could be consulted by UNESCO on its regular programme, but the work of the organisation has gone much further than that.

Thirteen years after its establishment, the 'C.C.' as it members call it, has a number of important accomplishments to its credit, accomplishments which show that the C.C. has moved beyond its consultative status into a full fledged professional organisation. These accomplishments can be grouped under broad headings of professional exchange and professional development of its membership; joint project design and implementation, and advocacy. In several instances these three categories overlap substantially."

(David Kahler, Former President of the C.C.)

THE HAMBURG NGO PLATFORM ON ADULT LEARNING FOR THE 21th CENTURY

We, the NGO's gathered in Hamburg from 12-15 November 1996 under the auspices of the UNESCO Collective Consultation of NGO's on Literacy and Education for All for the NGO Preparatory Meeting for the Fifth International Conference on Adult Learning, recognize that the main responsibility for the provision of education rests with governments.

- Given that NGO's have demonstrated their ability to reach the poorest of the poor and address the ways poverty limits their creative learning capacities;
- Given the demonstrated and long-standing experience and expertise of non-governmental organizations in support of adult education and learning activities for diverse audiences locally, nationally and internationally;
- Given the important and ever increasing role played by NGO's in providing leadership in the field of participatory, learner-centered adult and nonformal education;
- Given the special nature of the relationship and solidarity that NGO's have with the communities they work with and the level of financial and human resources NGO's spend on adult learning activities which contribute to community, national and international development;
- Given the complementary nature of NGO adult learning activities and those of the public sector and NGO flexibility in responding to diverse needs of adult learners and communities across a wide range of technical sectors;
- Given NGO solidarity with the larger, world-wide movement to redefine adult education in terms of meaningful learning based on learner needs and aspirations;
- Given the increasing cooperation between NGO's and governments at intergovernmental conferences;

We NGO's welcome the opportunity to work actively with governments, international development and assistance agencies, universities, the private sector and the larger education community in further building on the work accomplished in the field of adult education in the past three decades and in further strengthening efforts to create greater international solidarity in support of broadened concepts of adult learning for the 21st century.

This includes current NGO efforts to:

- advocate for and strengthen policies which promote the right to education as a fundamental human right and the importance of life-long learning and a broadened concept of adult learning as central elements of that right;
- promote policies that create awareness of and address gender inequalities in adult learning opportunities and, more importantly, guarantee the inclusion of women and gender issues in adult learning activities and programs;
- define adult learning as a process which builds on the competencies of adult learners rather than on their deficits;
- use adult learning as a tool for identifying and liberating the creative potential of each woman and man;
- stimulate the processes of social learning and social responsibility which relate to issues of social justice, sustainable development, globalization and peaceful conflict resolution;

- plan and implement adult learning activities and programs that have empowerment of individuals and local communities as their stated objective, the central element of their implementation strategy, and as their desired outcome;
- promote adult learning activities and programs which respect the culture of orality, value local and individual experience, promote local ownership and respond to the felt and expressed needs of individuals and communities;
- ensure that adult learning programs attend to the personal and social development needs of individuals and communities as well as providing the skills needed for participation in a rapidly changing environment;
- to nurture moral and spiritual values that promote sensitivity to the needs of others and the environment;
- encourage workplace learning activities which focus on interactions between individuals and the workplace rather than solely on the skills needed to carry out specific job-related tasks;
- develop vocational education in view of new challenges and the need to conceive new ways to accommodate uncertain and changing needs of society and the workplace;
- build a bridge between nonformal and formal education which facilitates an exchange of existing expertise in each sector in their efforts to provide responsive educational opportunities for all;
- use research on adult learning as a learning process, valuing grass-roots knowledge and engendering local participation, for a south-north transfer of educational technology;
- insist on evaluation which is focused on improving adult learning activities and programs rather than using evaluation solely for judgmental purposes;
- create opportunities where NGO's can share their experiences in the field with the larger educational and development communities, thus enriching adult learning in the 21st century;
- establish and maintain NGO coalitions and expand the membership in those coalitions to include government agencies, community and private sector entities committed to the expansion of opportunities for adult learning, allocating additional funding for adult learning and the clarification of the roles and responsibilities of each partner in this undertaking;
- establish working relationships with the private sector to plan, implement, and finance adult learning activities and programs while providing facilitating mechanisms like child care, study leave, and financial support which encourage adults to participate in learning activities;
- disseminate information through NGO networks on adult learning as well as making creative use of various channels of communication;
- promote the practice of debt exchange for educational credit;
- study the role for an International Literacy Watch which monitors and reports on governmental and nongovernmental efforts to provide literacy opportunities.

VOCATIONAL EDUCATION AND TRAINING

Mr Ulf Fredriksson, Education International

Apprenticeship

The centre of attention in many of the discussions on vocational education and training is apprenticeship. The philosophy of this system is that vocational education and training should be closely linked to practice and should take place to a substantial degree in companies and administrative organisations. One of the advantages of this system is that vocational training takes place under conditions and on machines and equipment which represent the state-of-the-art. For financial reasons, school workshops can seldom afford to have the most modern equipment and machines. There is always a risk that school workshops have equipment which quickly becomes obsolete. The in-firm instructors are constantly confronted with new technical requirements and can immediately incorporate them into the training.

The disadvantage with traditional apprenticeships is the risk that apprenticeship could be too workplace specific. If the training is mainly oriented towards the machines, the equipment and the routines of certain work places, the training is of limited value for industries other than the one where the training was received. The possibility for the student to get out on to the labour market and look for something else could be restricted.

Another disadvantage of the traditional apprenticeship is related to the way the work process is organised today in many industries. In the past the apprentice could sit next to the master, observe and follow what he/she was doing and then imitate this. The traditional method of vocational training has in many cases been the so-called four stage method (motivate, demonstrate, imitate, practice). The production process today in many modern industries is not easy to follow by means of simple observations because of computerisation and other new technologies. A major problem with workplace oriented learning in contemporary industries is that the environment of many jobs is made up of operations that cannot be observed directly. Microchip circuitry, electronic controls and modern telecommunications have rendered the workings of the physical and social artefacts in many work contexts partly incomprehensible to every-day "common sense". There has been a development away from machines where the operator can work using his/her skills reacting to the signal from the machine e.g. vibrations, smell, heat, noise, etc. Machines are getting more sophisticated with computers as an interface between the operator and the machine. The operator is expected to manage the process by the information the computers provide. There is a new working environment with new intellectual demands on the working staff. The need to have certain theoretical knowledge before you try to follow, understand and imitate a certain work process has increased. Apprenticeship that really gives a good training has turned out to be expensive in many industries. As a consequence it is also difficult in several countries to find enough places for apprentices.

Lifelong learning

Instead there is a new vision of the learning society where learning takes place everywhere; in schools as well as during adulthood. The concept summarizing this approach is lifelong learning.

In order to support an approach towards lifelong learning, the students, as well as those who have already received their education, must be given the opportunity to continue their education and to find new avenues for education.

Right to in-service training

Lifelong learning must also have implications for how in-service training is organised in the labour market and at the workplace. Generally, companies have to increase their investment in in-service training, but also to reconsider how the whole structure at the workplace could be made more "learning-friendly".

There should be a possibility for individuals to obtain not only the training considered appropriate by the employer, but also training corresponding to individual needs and wishes. For this reason there must be a right for employees to receive study-leave.

YOU CAN'T TIE UP A BUNDLE OF FIREWOOD WITH ONE HAND

Mrs Mariam Kone Traore, President of the "Groupe Pivot Education de Base", (GPEB) Mali

The percentage of children in full-time education in Mali is one of the lowest in the world. It is currently estimated at 42%. Only one girl in five attends school. This is due to the unequal access to school, the lack of schools, the lack of teachers and also the reluctance of the population to enrol girls. The quality of teaching is an additional problem as the system is highly selective and performance is poor.

What is more, communities are not really involved in the management of basic education. Schools are seen as belonging to the State rather than the community.

Despite the overtures made by the State of Mali after the Jomtien Conference, its limited resources imply that the situation is likely to remain unchanged without other types of schools and a new method of financing them. These points have helped NGO's to undertake practical initiatives in order to widen the educational base by offering opportunities to the most disadvantaged social groups; in this instance, young people who have not received any full-time education.
What sort of school was needed, then? The answer was simple: a village school managed by the community for the education of its own children.

An approach like this implies the revitalisation of the partnership between communities, NGO's, financial partners and the State. Setting up this village school programme required real social negotiation with the communities. This was carried out in three stages; raising people's awareness of the problems of children's education, particularly girls', financial contributions and the establishing of committees.
The Pivot Basic Education Groups, a syndicate of NGO's all involved in basic education, intervened in this context.
Their approach consisted of reinforcing the ability of communities to take charge of formal or non-formal education.
Within the specific framework of adult education, achieving literacy through the use of local languages is the approach used. The Pivot Group, when asked to do so by communities, or according to their socio-economic development initiatives, helps people to set up and to run their village literacy centres. It also raises awareness and mobilises them in the literacy process, and helps with restrictions, benefits, funding, financial support and the link between communities and the technical structure of the state...

In a country where the State has very few resources and where the need for education is so great, the broadening of the education pyramid is achieved through the design and implementation of pedagogic innovations.

Initiating an educational approach means that there is an increase in access to basic education, communities become more aware of education, the skills acquired by parents are used immediately, communities are free to undertake the management of educational organisations, village expertise and knowledge is valued and education becomes democratised.

"All initiatives which operate under restrictions will only last as long as the restrictions; but if a new idea is accepted after considered debate, when those concerned are convinced of its basic worth, then this is the sine qua non of sustainability and irreversibility."

TURNING THE DISADVANTAGED INTO FREE DECISION-MAKERS

Mr Ton Redegeld, represents "ATD Quart Monde" at UNESCO

From 1990 to 1995, ATD Quard Monde carried out a pilot project in Haiti in collaboration with UNESCO. This project came about thanks to joint investment by NGO members of the UNESCO consultation collective "Literacy - Education for All." These linked organisations share the same educational concerns and have prioritised a number of projects they intend to support, the contents of which they have examined in detail. With the help of the UNESCO's Basic Education Division they have been able to finance several aspects of these projects.

One such project, called "Mobile Libraries and Basic Training", took place in Haiti and was aimed at severely disadvantaged young people, many of whom are often forced to help their families to survive and live in isolated areas where social organisations are scarce or non-existant.

The libraries have brought together hundreds of young people from poor areas and through workshops they have participated in sessions on electricity, computing, pottery and mask-making. Letters have also been exchanged by young people from all over the world from different social backgrounds.

When the project was set up, the families involved were struggling to survive. Against this background, the adults' morale and their efforts have been supported by the fact that their children have been able to participate in high-quality cultural and educational activities. The procedures undertaken demonstrate that in situations characterised by emergencies and the struggle for survival it is essential to uphold peoples' right to have access to cultural activities.

The preliminary documents of the Hamburg Conference advocate true educational democracy to enable men and women to participate actively towards maximising their skills and carrying out individual and collective projects.

The Haiti library project can also be used for setting up guidelines for adult education programmes.

1. The complex situation of the disadvantaged population and the need for clear definitions:

It is not a question of implementing special procedures for certain sectors of the population but of developing a vision for the future which will include everyone, from the very poor upwards.

2. The need to build up skills:

The people responsible for the programmes which aim to enable the poorest families to contribute to the development of their community and their country need a thorough knowledge of such families and their specific capabilities and dynamics. They must also recognise the efforts undertaken by the surrounding community in order for the programme to run smoothly. These elements of knowledge need to be pooled together in order to facilitate the setting up of projects which will benefit the whole community, and this process takes time.

3. The need for lasting and high quality investment in people:

The pooling of resources is in itself an important investment in human terms, but investment over a period of time is just as vital because in this way time can be spent to investigate ways in which to achieve progress and effective participation in collaboration with the people concerned.

SOME OF THE CONTRIBUTIONS OF NON-FORMAL TEACHING TO FORMAL TEACHING

Father Max Cloupet represents the "Office International de l'Enseignement Catholique" (OIEC) at UNESCO

A few years ago I was visiting primary school classes in a large school with over 2,000 pupils in a popular suburb of a large city. In the primary school I was interested by the method used for teaching reading and, during the pupils' break, I asked their teacher about his objectives. He explained to me that although he was uncomfortable about the inefficiency of traditional methods in a rather difficult environment, with the help of a colleague who was used to teaching reading and writing to adult gypsies, he had adapted the *Kiko method*, which was causing a sensation at fairgrounds, for "his" school.

The "non-formal" to the rescue of the "formal"!

From the study of a programme set up in Senegal one can gain a few lessons:

• started in 1992 in the rural area of Koalack this programme fits into existing types of development activities. It aims to extend the role of schools for parents and farm-schools to usefully teaching literacy in the family, especially encouraging the access of women and girls to basic education.
• the aim is, in fact, to ensure at the same time the schooling of children and to teach parents reading and writing in a functional way in order to give impetus to « the promotion of village communities responsible for own their economic and socio-cultural development ».

At the start of this new idea two things were apparent:

• the decrease in levels of education in primary schools, the increase in the loss of pupils during the academic year causing illiteracy again, the lack of coordination between selective schooling and an often very poor environment, and the absence of national languages in the teaching programme.
• agreement, according to all reports, that a pupil who fails to get into secondary school will, within two or three years, become non-francophone and almost illiterate. How can a French language education, consisting of five hours per day over a period of five years, disappear without a trace as quickly as that? (4,375 hours for the entire academic cycle). The truth is that French is altogether forgotten when the pupils go home after a day with five hours of classes and, more significantly, after the child finally goes back to family and social life after finishing his or her education. We thought, therefore, that teaching reading and writing to adults would have a positive effect on children's success at school.

Here again, the "non-formal" is called on to help the "formal"!

In Senegal "the new school" has two aims: to promote national languages and to co-ordinate intellectual work with manual work. Teaching reading and writing to adults could perfectly be a part of this. We had to try to link the "formal" with the "non-formal".

To succeed we will start "bush schools", also known as "schools for parents". This was what they decided to do in the Kaolack region where with low rates of attendance (only 54% of children), parents wary of official schools opened other schools, which they took charge of, in order to organize the education of their sons and daughters themselves. The village itself took

care of the management.
Two things were immediately achieved: an increase in public awareness in both areas (the formal and the non-formal) of the advantages of participative education and the entire village became aware of the problems involved in education. A man proudly proclaimed, « *my father, my wife and my children are at school*! »

The "formal" and the "non-formal" are becoming more and more indistinguishable; or at least they no longer oppose each other. But, can "bush schools" be classified as formal? This is unimportant. What does matter is that many of them would have closed without the help of the centres and that many adults would never have learned to read if they had not been given the opportunity in that way.

The "non-formal" can also compensate the mistakes or some of the gaps in the "formal".

ADULT EDUCATION AND THE CHANGING WORLD OF THE WORKPLACE

Mr D. Kahler - World Education (Boston)

In many countries, the workplace is the scene of rapidly changing technology. There is growing demand for a workforce that is capable of "working smarter". The changing workplace requires that workers be competent and good problem solvers.
These new ways and new understandings may not yet be evident to either workers or managers in many places.

The workplace of the future will also require that workers be able to analyse problems, select the best alternatives, make decisions and take action. Even more than in the past, workers will need to cultivate creativeness, curiosity, speculation, thoughtfulness and imagination. Workers will need a wider range of skills given the projected changes in manufacturing and service jobs.

While youth apprenticeship programs and remedial and enrichment programs for factory employees might be closer to what we associate with workplace learning, integrated pest management for Southeast Asian rice farmers in the world of work. Training for front line health care providers is dealing directly with what takes place in the work place while impacting on the lives of those who seek health care. With all these audiences, our experience and research shows that work-based learning works best when it is related to the positive strategic human resource goals of the collaborating organisation. Our focus has been to work with employers and learners to create sustainable changes, even in uncertain environments: township and village doctors and nurses who listen before prescribing thus helping mothers and care seekers become better decision makers about their own health...

1. The issue of what is the workplace and more specifically of workplace literacy as it was initially described and discussed are much broader than we ever thought.

The broadening of the concept is an important first discussion point as it clearly tells us that we cannot treat adult education in the workplace as traditional adult literacy and we cannot treat adult learning as only an educational process; we must view it as a dynamic organisational development process, one which of necessity must involve the employing organisation and work with it to become a learning organisation itself.

2. Training must be of a high quality to meet the needs of a rapidly changing workplace.

We have found that the key word here is results. Adult learning in the workplace must respond to the issues at hand while anticipating those to come in a rapidly changing workplace

3. Training must be tailor-made to meet the learning and social-life needs of individual workers while meeting the specific workforce development needs of the employer or the collaborating organisation.

Training curricula developed by experts who are viewed as knowing what someone else needs to know may work well in vocational training settings, but we are finding more and more problems with them as the concept of workplace and the realities of the workforce change rapidly and as we try to accommodate individual learner's social-life needs.

4. Workplace upgrading and enrichment activities are needed for a wide range of employees who are faced with fast changing technology, downsizing and reskilling.

Adult educators can provide a valuable service in these situations by helping employers think through a workplace upgrading and enrichment program which helps underskilled employees remain on the job and productive.

5. Work-based curricula are best developed though active job assessments in the workplace.

Going to the workplace, whether it be the rice field, a rural clinic or a factory floor, and finding out what people do or don't do on the job is a critical first step in curriculum development. Our experience has shown that the process of developing work-based curricula offers a unique opportunity for involving the adults to be trained, adult educators and employers in a three way dialogue which helps clarify the realities of the workplace.

6. A three-way partnership is vital between the employer, the employee to be trained and the adult educator who is designing the training.

Whether we are working with for-profit companies, public agencies, international development agencies, the process begins with a participatory needs assessment and a training of trainers strategy.
In this way, staff members of the partnering organisations develop, from the outset, assessment, curriculum design and training and problem solving skills related to work-based learning.

GROWING TOGETHER THROUGH PARTNERSHIP

Adama Ouane, Co-ordinator of the Collective Consultation on Literacy and basic Education, UNESCO, Paris

The Collective Consultation of NGO's on Literacy and Education for All - Why is it important to UNESCO?

UNESCO has over the years learned a lot through its growing partnership with NGO's, which have actively contributed to the content, scope and implementation of UNESCO's programme on literacy and education for all: **they set up alternative education programmes such as community education programmes and learning centres, introduced gender sensitive approaches, conducted literacy classes for the rural poor, and got engaged in all kinds of activities** geared towards reaching those who either never had access or were ill-served by the formal system.

Since 1984 the main forum for dialogue and mutual consultation between the NGO's and UNESCO has been the Collective Consultation of NGO's on Literacy and Education for All which to this day brings together about 80 international and regional NGO's as well as dynamic national NGO networks. Since the World Conference on Education for All (Jomtien, Thailand, 1990), the Collective Consultation has broadened its scope of activities to include lobbying at regional and international policy levels, publications and joint UNESCO-NGO operational activities such as functional literacy programmes and capacity building for and with local NGO's. The active participation of the Collective Consultation in the Jomtien process and more recently in the West African Regional Summit on the Rights of the Child, Education and Development and now in the Fifth International Conference on Adult Education have been acknowledged and supported by UNESCO.

Today it seems though that many NGO's have reached the limits of their innovative potential and tend rather to hold on to their educational practices and protect their new place in the educational establishment. At Jomtien the need for a major shift in educational discourse and practice, particularly the idea of moving towards dynamic integrated learning systems which allow for diversity and go beyond the existence of separate systems such as the formal and non-formal, were extensively discussed. In this context one might ask, how can the Collective Consultation remain still at the cutting edge of educational innovation. How can it meaningfully contribute to intellectual leadership on issues around literacy and lifelong learning?

At the eve of the 21st Century UNESCO would like the Collective Consultation to remain a driving force in meeting the challenges of lifelong learning, thus contributing to the Jomtien goal of 'surpassing conventional delivery systems' and the Amman call to 'create environments in which living is learning'. **The Literacy and Education for All Watch currently under study within the framework of the Collective Consultation, will be an excellent tool to promote a paradigm shift in education by providing a mechanism to monitor and inform current and new practices.**

UNESCO would welcome the members of the Collective Consultation to consider the following issues:

- to individually and collaboratively assess their philosophy and practice in literacy and lifelong learning and the impact of their approaches and activities. New assessment tools and methodologies may need to be developed, particularly considering micro-level contexts.
- to reflect on their practices in international co-operation not just between themselves but also with other actors and stakeholders involved in literacy and education. Is there a willingness to focus on a common denominator and look beyond one's institutional identity? The Paris based Reflection Group of the Collective Consultation has started to discuss this issue.
- to experiment with new ways of linking different actors involved in literacy and lifelong learning, thus creating new synergy and surpassing the artificial barriers between formal, non-formal and informal learning. The future themes of the Collective Consultation which are going to focus on community level experiences and practices, south-north transfer of knowledge, international co-operation and the use of conventional and new technologies, point towards this direction.

In a world that is rapidly changing and questioning existing institutions and beliefs, a world in which there is a continuous danger of undermining diversity, UNESCO sees the need for a strong civil society which can be empowered through lifelong learning. The Collective Consultation is of great importance in this process in that it provides the intellectual and physical space needed to collaboratively move towards new visions and practices of lifelong learning.

BEYOND PROGRAMMES: COMMITMENT, VALUES AND NGO'S

A reflection by Mr Clinton Robinson, Co-president of the Collective Consultation of NGO's

Non-governmental Organisations (NGO's) are guaranteed a place at the development table these days. Their views are solicited, their comparative advantage sought by donors, their flexibility perceived as a means of reaching people in a way that other parts of the development system cannot. And yet, beyond involvement in programmes and discussions about programmes, there is a further distinctiveness about NGO's. At their best they are a different kind of organisation — they are based on a vision. At the heart of this, the vision has to do with the primacy of people — development is not a system into which people are fitted, but a group of actions which is always being shaped and re-shaped, questioned and questioned again, created and re-created by the people involved.

People and values

What kind of a vision is at the heart of an NGO? — a vision that the world can be a better place through collective commitment and concerted action. As world needs and injustices are identified, so people and resources begin to cluster around a central vision. This vision is not merely an analysis of a problem but a common determination to take action.

Many NGO's were founded on the basis of a perception of need and a belief that something could be done about it, a sense of injustice that is deeply motivating or a spiritual commitment. Some NGO's have been founded on the vision of a single person but have only grown as others have come to share the vision. Beyond force of personality it is the values expressed in the central vision of an NGO which enable others to become involved and so to build collective commitment.

The strong focus on people comes from a holistic view of the person. No programme can meet completely the needs of people — indivisibly body, mind and spirit; the mystery of the whole person remains, above and beyond particular interventions. This is why any programme must

always be brought back again and again to the scrutiny of people. Environmentally sustainable programmes broaden the focus on people from the current generation to include future generations.

It is no surprise that many NGO's have arisen on the basis of religious conviction. The major world religions focus unswervingly on the sacredness of the Person and on the centrality of the human condition in understanding what life is about. For example, Christianity with its focus on divine revelation as Person provides one motivation. Other NGO's have been motivated by a sense of moral outrage at injustice suffered by different groups of people: indigenous groups, women, linguistic and cultural minorities. Awareness of these situations has often come about by a particular event or catastrophe which sparks a more or less spontaneous collective concern.

While the world presents in many ways a negative balance sheet of human action - conflict, war, greed, dominance - NGO's are founded on the belief that individual and collective action can make a difference, whether founded on religious insight or on the belief in the potential of every human being. They act in the belief that action is worthwhile, that interaction between people can bring change in a positive direction.

NGO approaches

These values underpin an approach which is relational, which is sensitive to social context and which is committed to dialogue.

NGO's see their work as people relating to people. Partnership is based on the dignity of each human being whatever their background, whatever kinds of skills, experience and knowledge they bring to the relationship and whatever their perceived status. Relating in sincerity, with an openness to joint learning, is the hallmark of a people-to-people approach. Success, personal or collective, does not increase humanness, neither does failure diminish it. Both are opportunities to learn and grow. Difference and diversity are a rich field of mutual exploration, rather than a cause for conflict and distance.

People-centred approaches to development see relationships

not only as a means to an end, but as a goal in themselves. Through relationships, communication is extended, mutual respect is deepened. Such relationships are essentially person-to-person, but as the web of such relationships intensifies, relations within organisations and between organisations, even throughout whole communities, can deepen and grow. Far from adopting the hierarchical structure of bureaucracy or the social stratification of wealth, relationships will be a chance to grow trust, express mutual service and engage in close dialogue. An NGO must relate to communities, to its own workers and members and frequently to donors and funding agencies. The patient work of confidence-building on all sides within and between these various actors makes for greater effectiveness of communication and thus of performance.

An attention to people implies an attention to the detail of their context, since it is the context which forms the background of each individual's and each community's experience. Rather than bringing powerful yet frequently alien analyses to bear, time is spent discovering local interpretations with full respect for cultural patterns and existing social relationships. The delicate balance between human beings and nature requires close attention to local ecology and patterns of human activity. Groups such as cultural minorities and indigenous peoples frequently have their own interpretation of the natural environment and its impact on social life. NGO's have been at the forefront of exploring these links.

NGO's and Social Change

NGO's set their faces against indiscriminate social change such as has often resulted from large-scale and insensitive development projects. For NGO's, social change takes place within a specific cultural context and it is this which must shape projects and activities rather than the other way round.

In the inevitable tension between external forces and local social life, NGO's are at pains to focus on the small, the neglected, the overlooked.

Thus NGO's are frequently at the forefront of organisational involvement with the poorest and most marginalised of society. Flexible in their responses and committed at the grassroots, NGO's need to guard against being co-opted into the mainstream of institutional development, treading instead the delicate path between cooperation and contestation. NGO's seek to make the process of social change a basis for initiating, managing and sustaining yet further change. Thus intervention and project activity are not ends in themselves but emphasise sustainable processes — social and environmental — on which a community can base ongoing change. This orientation underlies approaches emphasising dialogue, education, participation and people's organisations.

NGO people

NGO people are above all those who embrace the personal challenge of it all. Taking time to refresh our own motivation — be it a spiritual focus or lessons of human experience — will keep us from jaded cynicism or self-seeking gratification. A sense of injustice, an understanding of structural power, an appreciation of the depth of human need and suffering — all of these bring a challenge into our private worlds: how do we handle our own relationships? how just are our dealings with those around us? how committed are we to open dialogue? how do we handle suffering and injustice in our own lives? A willingness to address such questions personally, and the refusal to relegate them merely to matters of structure and context, will mark NGO people as those for whom development interaction is not merely a job, but a vision, a commitment and a way of life.

Arab States	Estimated Adult Literacy Rates - Male (%) *	Estimated adult Literacy Rates - Female (%) *	Population Growth Rate (%) (1990-1995)	Debt Servicing as % of GNP (1993)	Educational Expenditure as % of GNP (1993)	Military Expenditure as % of GNP (1992)
Algeria	73.9	49.0	2.3	19.1		2.7
Bahrain	89.1	79.4	2.9			5.6
Djibouti	60.3	32.7	2.3		3.8	9.6
Egypt	63.6	38.8	2.0	6.2	5.0	6.0
Iraq	70.7	45.0	2.5			21.1
Jordan	93.4	79.4	6.5	10.8		11.2
Kuwait	82.2	74.9	-6.3		6.1	62.4
Lebanon	94.7	90.3	2.6		1.9	5.0
Libyan Arab Jamahiriya	87.9	63.0	3.5			6.3
Mauritania	49.6	26.3	2.6	14.2		3.1
Morocco	56.6	31.0	2.1	10.0	5.8	4.0
Oman			4.3	8.0	5.8	17.5
Qatar	79.2	79.9	2.6		3.5	
Saudi Arabia	71.5	50.2	2.2		6.4	11.8
Somalia			1.1			-
Sudan	57.7	34.6	2.7			15.8
Syrian Arab Republic	85.7	55.8	3.5		4.2	16.6
Tunisia	78.6	54.6	2.2	9.6	6.4	3.3
United Arab Emirates	78.9	79.8	2.6		2.0	14.6
Yemen	68.6	23.1	5.2			9.3
Arab States	68.4	44.2	2.5	13.7	5.8	-

(*) : Estimation (1995)

ARAB STATES

PREPARATORY REGIONAL CONFERENCE FOR THE FIFTH INTERNATIONAL WORLD CONFERENCE ON ADULT EDUCATION

Cairo, 25th - 27th February 1997

Jordan, United Arab Emirates, Bahrain, Tunisia, Algeria, Saudi Arabia, Sudan, Syrian Arab Republic, Iraq, Oman, Palestine, Qatar, Kuwait, Lebanon, Egypt, Morocco, Yemen.

Arab League Educational Cultural and Scientific Organisation (ALESCO), ISESCO, UNICEF, IQRAA.

CONSTRUCTING SOCIETY

1. Adult education and development in the context of the issues of the 21st Century
2. Planning, priorities, needs and policies for adult education within the context of continuing training
3. Improvement of the quality of literacy programmes and the use of new technologies
4. Reinforcing co-operation and solidarity on a national, regional and international level

"We re-affirm the importance of adult education and permanent education being one of the ways of ensuring social justice, democracy and continuous and complete development." (Extract from the final Declaration)

"Only if we believe not in the existence of one culture but in the recognition of everyone's different cultures can we communicate and talk to others on an equal footing. The world is becoming a world of responsibilities and rights, whether between two individuals or two nations." (Mr Bakri, Sudan)

ARAB DECLARATION ON ADULT EDUCATION

Cairo, 25th - 27th February 1997

We, participants at the preparatory regional conference for the Fifth International World Conference on Adult Education, in Cairo in February 1997, children of the Arab nation which extends from the Atlantic Ocean to the Gulf of Arabia, cradle of human civilizations, a privileged place for heavenly messages which founded its values on love, democracy, justice, respect for freedom and human rights, knowledge and teaching as well as peace based on righteousness and justice, reassert:

- The right of each person to education and training which has been considered to be a necessity for man for the entire duration of his entire life, inasmuch as this right is rooted in Arab heritage and constitutes one of the precepts of Islam.
- The importance of adult education and permanent education being one of the ways of ensuring social justice, democracy and continuous and complete development.
- The need to allow man to benefit from sources of knowledge, this being the condition required for survival and development.
- The right of all, children and adults, women and men to education.
- The need for education as a pre-condition for national security and as a means for ensuring the well-being of the nation and ordinary citizens.
- We also reaffirm the terms of the "Jomtien Declaration" (1990), the "Declaration of Amman" (1996) and we renew our commitment to apply the "Arab education strategy" , the strategy for erradicating illiteracy in Arab countries as well as the resolutions of Arab conferences on education, particularly the Fifth Conference held in Cairo (1994) on the need to consider the erradication of illiteracy as one of the first priorities for development in Arab countries.
- We commit ourselves to guaranteeing new means of accruing potential and life-long adult education programmes and with this aim in mind the conference exhorts:

1. giving accrued importance to adult education

Given the significant progress of adult education and increased cooperation in society and in all its institutions within this sector, it is considered to be a human necessity and a national responsability requiring creative potential in the search to consolidate all fields of human activity.

Considering that the Arab nation, in its strategic position and with its natural and human wealth, has contributed, and still does, to the development of humanity, and so that it may assume its role in the education of governors who are able to ensure the optimal exploitation of its resources for material and human development.

We have to concede greater importance to adult education and reinforce the channels of communication and scientific exchange with other nations. Although Arab countries have expended laudable efforts in the field of development and stated the principle of education for all, there are however internal and external factors which hold up the fulfilment of the desired aims, of which some are related to the material and human resources available as well as to internal conflicts. As far as external conflicts are concerned, the most dangerous concern occupation, notably the Israeli occupation (*) of Arab territories in Palestine, in the Syrian Golan and in South Lebanon as well as the blockade, interventions and the negative aspects of the globalization in trade systems and the accompanying world debt.

2. the main questions posed in the field of adult education:

The Arab nation has seen many successes in eliminating illiteracy. In post-literacy stages it has also been equally successful. However, we believe that it is necessary to intensify efforts with a view to erradicating illiteracy so that adult education may become accessible to all within the framework of permanent education.

In this context, there is an urgent need to adopt a global vision of adult education which takes into account scientific and technological develpments in the world and which can satisfy new needs, so that adult education can become one of the instruments of global development and guarantee national security, and this requires material and human resources to be made available.

We invite the Arab nations and other countries in the world to increase investment in programmes for eliminating illiteracy, particularly among women, people living in rural areas and sectors which are underprivileged or deprived of education.

We invite specialists who work in the fields of adult education to adopt new methods making the most of Arab and international knowledge and experience as well as scientific progress in the world.

We call for the reinforcement and development of adult education policies, plans and programmes in higher educational establishements and their public and private bodies, in order to ensure that there is coordination with overall policy.

3. invitation to work

To put the Arab adult education strategy into operation (Cairo 1996) bearing in mind accelerated scientific, technological and cognitive developments as well as internal and external changes, and making the most of Arab and international experiences in order to respond to the demands of the XXIst century, in collaboration with Arab and international organizations.

Reinforcing and sustaining the financial support given to education programmes and structures in Arab countries in general, within the framework of the complementarity and solidarity already existing among these countries.

Resorting to all possible means in order to gain greater awareness of the importance of continuous education throughout one's life.

To continually work with a view to ensuring basic education for all, guaranteeing it free of charge, and to give schooling to all those who are of sufficient age to follow this education in order to exhaust the origins of illiteracy, whilst at the same time looking to improve the quality of teaching and lengthen its duration.

On the above basis, the final goal is to obtain an educated and knowledgeable society.

* The United Arab Emirates delegation has expressed its reservations with regard to this text which does not mention the Iranian occupation.

CAMPAIGNING FOR ALL RIGHTS

Met: Mrs Aicha Barki

Mrs Aicha Barki is president of the Algerian Literacy Association and vice-president of the National Observatory on Human Rights.
In 1984 she was awarded the Roby Kidd Prize by the International Council on Adult Education thus crowning the efforts of her association in favour of education.

She works in Algeria where 39% of the population is illiterate, 53% of which are women. Her association, called "IQRAA" (meaning "read"), runs literacy centres throughout the country and works particularly with volunteers who train and teach.

Demand is exceedingly high in rural areas where girls and young people approach them. The national association receives young people including girls.

It has always, in spite of tragic events, managed to coordinate the start and the end of the school year. Literacy certificates are awarded and "open door" days are organised in public places such as the Post Office, the Town Hall and schools.

"The circumstances we are enduring do not prevent us from living and working", she pointed out in the interview she gave us.

« I am happy to have been able to participate in this preparatory meeting, to have carried the voice of our association and that of the associative movement in general. Thanks to such events we are able to reinforce instruments of international solidarity and sharing in order to efficiently continue our struggle.
I call on the solidarity of everyone!

In this world which is changing all the time and everywhere, the absence of solidarity among us would be a great handicap. I hope that the government representatives who will be in Hamburg will all understand each other, at least to a minimum and practical extent, and that they will undertake actions which will be to the benefit of the human race.
If only we could, for example, reduce arms budgets to encourage education and invest in humans. I may be naïve, but I think that there is room for hope.

My country has invested a lot in education. In this great task which is the fight against illiteracy, the state cannot succeed on its own; and neither can we and that is why we are working together with the National Literacy Office, which supports us by providing books and training teachers.

With other partners such as UNICEF we have become part of the project of education for women and girls. It is a learning and literacy programme.
Both projects have to be run in conjunction with each other. Parents' reluctance to send their daughters to learn to read and write has been thwarted by these training schools. Only through learning and education can women be helped to liberate themselves.

Moreover, the NOHR has since its creation embarked on a programme to divulge human rights to the common people. Constructing a state of law and a democracy needs to be preceded by educating people. Education is a fundamental right. That is why I am campaigning very hard for the right to education.

The Universal Declaration of the Human Rights is not incompatible with the Koran. It is often seen as an amalgam of outside values, particularly from the West, but these values have been in the Koran since well before the 18th century. Let us take the example of the right to education and knowledge: the first word in the Koran is "IQRAA" which means "read" just as in article 26 of the Universal Declaration. »

ADOLESCENT WOMEN AND CIVIC SOCIETY IN MENA

Mr Frank Dall; Education Adviser, Jordan, United Nations Children's Fund
Regional Office for the Middle East and North Africa

Few MENA societies give enough attention to the needs of youth and even less recognise the special vulnerability of adolescent girls.

There are few if any states which today could pass a basic test on their adherence to democratic norms and values. Few, if any, have a working multi-party system. Fewer have empowered civic groups working in the interests of grass-root community development and not many have mechanisms in place to implement human and child rights conventions to which they're signatories. In some, where the phenomenon of non-government organisations is beginning to signal positive change in a civil empowerment direction, many of the more successful NGOs are government sponsored foundations under the control of a central authority. Tolerance of human, religious and political diversity continues to be sacrificed to the interests of ruling power groups who are in control seldom through democratically accountable processes.

The plight of youth, especially adolescent girls, needs careful assessment.The outstanding issues for this group which merit more attention from educators are closely interrelated with the social, demographic and economic situation of our rapidly growing and changing region:

- High population growth rates have increased pressures on the delivery of basic services to the young especially in the poorer urban and the geographically and economically marginalized rural communities.
- The overall drop in quality of existing education services, continues not to favour girls and young women.
- In many countries where the fluctuation in oil prices has affected economies in a negative way, girls are viewed as a cheap and convenient source of family labour both for rural and urban communities. The increased opportunity cost of sending girls to school has helped to fuel higher drop-out rates among girls.
- Increased economic pressures have forced many adolescent women into prostitution.
- Pressure being exerted by the Islamic religious revival which is beginning to sweep through the region has set back the cause of women's emancipation. This often takes the form of extreme measures and tighter discipline against the youth, especially girls.
- In some countries where the practice of female circumcision is still carried out, the battle to inform parents and relatives of the physical and psychological damage caused by these traditional non-Islamic practices still has to be won. Education can and should continue to play a major role in its eradication.
- More attention to vocational and commercial education for out-of-school young girls and women would help, in part, ameliorate the negative effects of economic decline and poverty.
- Making schools more gender friendly learning environments may also help to reduce low attendance and drop-out. Schools, in general, are still reflective of a male dominate culture where the higher one rises through the system, the more male-serving institutions become.
- Access to salaried work, a safe working environment outside the home and opportunity to contribute meaningfully to family income would make a significant difference to the statues of female youth in MENA region. However, this is easier said than done when many MENA economies remain underproductive and continue to perform less efficiently than those in most other regions, except Africa.

MET: DR HASHIM ABUZEID ELSAFI

Author of the basic document of the Regional Conference

In this region it is very clear that we have insisted that adult education should play a role in ethics and in family solidarity. This is very familiar in education in Arab regions, because adult education has been for a long time a part of religious activities, ... so that is why literacy and adult education are very close to this kind of activity.

Nowadays people tend to have access to computers, vocational training, and the sort of education which involves the material rather than the spiritual dimension, because they are looking to the near future, and they are afraid that the material dimension is rapidly taking over. The near future for Arab countries includes this kind of modernisation which tempts people, especially young people. This is a sort of new corruption, like medical abuses.

People are also under pressure to return to religion and to the spiritual dimension. This is a role which is very much insisted upon, especially by people from the Gulf area. At present, the Gulf area is very rich, young people have a lot of money, and they don't think about the spiritual dimension. A lot of them leave the region.

This kind of thinking is becoming dominant. There are, of course, differences between Arab countries, which fall into three categories : some are rich with very small populations, like the oil-producing countries, which have oil, money and a good education system ; others have a large population, and are not so rich, like Egypt, Morocco and Algeria ; and finally there are the underdeveloped or developing countries, like Somalia, Djibouti, Sudan and Mauritania. These countries are suffering very much from difficult economic situations and their education systems have seriously deteriorated.

We recognised this disparity in this conference; some people are just thinking about books, and others are thinking about satellites. This disparity is not unusual in these countries. You can see the frustration.

Do you think that all traditions are good for development and education ? What is the role of adult education ?

We have been talking about adult education since the Fifties. At that time it would have certainly been a good question. But now it's a radical question. Research has been carried out in Yemen, which is the most traditional country in the whole region and is very conservative on the subject of women's education. The final results show that if material opportunities are given to women's education, then every girl will be sent to school.
Therefore no traditional or conservative ideas could prevent girls going to school in Yemen.
In all Arab countries, education is highly thought of, and both sexes receive adult education.

Since 1990 (Jomtien), women's education has progressed more than men's. The gap between boys and girls is getting narrower and narrower. Most women are now participating in development, they are going out of the house to work. If some of them remain at home, it is not because of tradition but for economic reasons, because there are not enough jobs for men, for educated people (and opportunities for women are therefore even more limited!)

Adult education can sometimes change attitudes. Could this be dangerous for traditional government ? (It is better to have an illiterate people...)

Yes, that's maybe true ! But there is a resistance from the people. And that may change governments' attitudes. You know, some governments are traditional, and some are authoritarian or militaristic, so people do not know how democracy works. I think that the real situation between the government and the people is now developing in other ways. People are more and more insistent and are gaining ground in the government. And governments are getting weaker and weaker with relation to the people. Adult education has a great role to play in bringing people and governments together, and in raising awareness of the conflict which is taking place in most Arab countries.

CULTURE AND SPIRITUALITY

Mr Bacher Bakri, former Sudanese ambassador in Paris and former member of the UNESCO Executive Board

Up until now, adult education has not formed part of the education system. Formerly, the educational hierarchy was composed of primary, secondary and university levels; then there was adult education, which was considered to be a totally separate entity. Nowadays the educational hierarchy no longer excludes either pre-school or adult education; they are part of the system.

Adult education is an integral part of a continuing educational model, ongoing throughout the life of the learner. This implies, for example, that the education of an illiterate person who has completed a literacy programme does not stop when he has learned to read and write but continues throughout his life in the form of various social and political programmes which are available to him.

I am always reminded of Malraux's famous phrase of 50 years ago in which he said; "the hallmark of the 20th century will either be culture or its antithesis." Malraux's view was that unless cultural values were to take precedence over all other wars, conflict and evil would continue to spread across the world. We are surrounded by many different cultures and we must recognise this if we are to communicate with others on an equal footing. It is a world in which we have obligations, but also rights among individuals and societies.

Another challenge which faces us is the inclusion of adult education and access to culture in the Universal Declaration of Human Rights.
This meeting has highlighted the fact that the primary education system is in urgent need of reform. In our countries it is unfortunately still the main cause of illiteracy.

I feel that this regional conference has added a new dimension to our agenda; that is to say a new and more spiritual set of values which the world needs just as much as its material dimension. I do not think that this idea has been discussed in other regions.

Women have played an important role in this meeting. We have discussed education, freedom and justice with regards to women, without going very far along the feminist route. The women here were unhappy with this and denounced the bad practices which occur in their respective countries. All the women from Arab countries, whether eastern, western or Gulf, have fluently expressed their hopes and expectations that adult education will lead to sexual equality and not sexual conformism.

A much-needed society of civilians is emerging. The process has been slow and long but a start has been made. Unfortunately the UNO does not represent the people, it represents governments which for the most part are elected. But the members of this organisation are not elected by the people.

THE EMERGENCE OF A CIVIL SOCIETY

Met: Mr Kacem Bensalah
Director of the Regional Office for Education in Arab States

The Hamburg conference will be the political forum which will reaffirm the commitment of governments to go faster and further. There is a great demand for adult education at the moment. In this context we also need to regain the energy lost with the traditional system. This was ineffectively used energy because it was either badly or insufficiently developed with regard to real human resources development policies.

The Arab region is going to enter into the 21st Century dragging with it more than 65 million illiterates, the majority women. Knowing the logic of the geometry of the region's age-old pyramids, if I take a young 15 year old illiterate with no education now, he will continue another fifty years in the same way and we will still be left with the same problem of illiteracy in the year 2050. This is unacceptable. The means are there. We have to rekindle the political will and invent a new strategy to fight this scourge.

A civil society is being built in the region

There is no doubt that democracy is evolving. It is evolving at the same rate as civil society and civil society is developing by creating organisations, networks and problem solving and guidance mechanisms (mainly NGO's).

We offer our support to non-governmental organisations who ask for it, seeing that they play an essential role in education and that their work complements UNESCO's work. Their work often helps to complete ours.

Our concern is also to organise and promote complementary activities and to help government authorities to understand the work of NGO's. We occasionally invite them to government meetings. A greater degree of trust is thus growing between governments and non-governmental organisations.
Everyone comes out a winner in this synergy which is much needed in the region.

What is essential is that these organisations which grew on the field, in contact with these people and with reality, should begin to set the ball in motion and construct all the processes for the population to take charge of itself. This would be a positive move which would lead us to new levels of progress and development.

We can clearly see examples of this happening, and not only in rural areas but also in urban areas. This phenomenon is quite new in the region and should be encouraged.

I think that there is not a strong NGO tradition in this region yet. They have initiative, sometimes they even have resources to finance themselves, they benefit from foreign aid and they construct networks for the population. These capabilities mean that they sometimes provoke some distrust among official bodies. They feel they are slightly under scrutiny and have the impression that official authorities are waiting to see results to judge them, or even that they are waiting to see them make their first mistake.

There is no degree of competition with religious movements who also take on educational activities and social responsibilities such as leisure, without losing sight of their main objective.

NGO's are voluntary organisations which allow the people to take care of themselves. There are, in addition, traditional aid organisations which in some cases have been there for several decades and which are often charitable or religious bodies.

MET: PROFESSOR ABDEL FATTAH GALAL

President of the Regional Conference

What are for you the main conclusions of this regional meeting ?

First of all, my opinion of the main conclusions focuses on reinforcing adult education institutions and programmes in Arab regions. Secondly, I believe we have to change the emphasis of literacy education for all, in order to give adult education real meaning. We know that up to now most Arab countries have been concentrating on literacy and education for all. But as you know, the functions of adult education are a lot broader than that.

We hope that by the next conference we will have achieved this change by particularly emphasising continuing education and life-long learning.

I believe that now the differences between what we call formal education and nonformal education are likely to become less distinct. I mean that everyone all over the world should move from formal to nonformal education and vice versa.

At present Church, work, life, values and many other things, even information, present problems. So we have to ensure that, through formal education and adult education, specially basic adult education, individuals gain an understanding of personal development... How will individuals achieve self-development on their own ? How will they get in touch with different information sources ? How will they understand the information ? How will they deal with it, analyse it, and so on ?.

Arab regions in UNESCO have to concentrate on education (I mean both formal and nonformal education) and to allocate more funds to it, give it a higher profile, and try to persuade NGO's to lend a hand. Because up to now, it has been more of a governmental effort... If you would like to be a creative protagonist in society, then NGO's have to be persuaded to play a role. It should not only be the responsibility of governments or of one institution, but of society as a whole, of both governments and members of the public. Because if we just ask the government to do the job, that means that we are still waiting for the government to make decisions. I believe that we have to work on both sides to ask the government to create structures to facilitate the work of NGO's, and at the same time to ask people to create such organisations and try to find ways of setting them up.

The main objective in Arab regions is not to set up a confrontation between the government and the NGO's but to reinforce NGO's, and I believe that they can work together in education, because it is to a greater or lesser extent related to the improvement of the individual. And in this atmosphere no problem can exist between the government and NGO's. Conflicts are related to other areas and most Arab countries readily accept this point.

A SOCIETY WHICH INCLUDES WOMEN

Mrs Aïcha Belarbi, Professor and Researcher of the Educational Science Faculty, University of Rabat, Morocco

The political changes which have occurred in the world, the democratisation of institutions and the reinforcing of the principles of human rights, the globalisation of the economy and the emergence of a new post-modern model of society founded on data processing, intellectual technology and communication, the globalisation of culture... all these factors call for the broader and deeper participation of all forces within society, including women, who should be considered as dynamic protagonists at the heart of society and as a group who are aware of their rights and responsibilities.

The Moroccan women's movement was formed recently and has expanded rapidly during the last decade. More than two-thirds of women's groups have been formed between 1980 and 1995 and 57% of those were formed in the last five years. The combination of economic, political and cultural factors, in addition to the international situation, have given a new lease of life to the women's movement.

Statistics show an increase in the women's movement, defined in its broadest sense, and writings highlight the development of a society which is capable of participating in the improvement of economic, social and cultural conditions for women, but it must be emphasised that the initiatives of the movement are restricted to the organisational, social and political spheres.

The women's movement, like other movements, is experiencing the same problems inherent in the birth of a society within a heterogeneous, patriarchal context containing non-democratic structures. This is especially true in Morocco because society is not essentially based on the law. A. Belakziz has shown that the system of vote-catching, and the existence of an esprit de corps, are all-pervasive throughout the social fabric. The concept of a non-dependent society necessitates the recognition of different and diverging social interests and requires the reconstruction of the political arena based on transparency and democratic relationships, as well needing regulations which are respected by everyone.

Despite all these obstacles and hindrances, the Moroccan women's movement is having an increasing impact on the national and even the international scene. Non-governmental organisations, many of them newly-formed and lacking in resources, draw their strength from the commitment and the perseverance of their members, almost all of whom are volunteers, and have reached the stage where they are forcing the debate of formerly taboo subjects on a national scale at various levels. They have denounced all forms of violence towards women and have sparked off a debate on various issues relating to sexual equality and the respect of people's rights. They have also stimulated the reorientation of both the official and the partisan political discourse, which is becoming more sensitive to women's issues and openly expresses a desire to encourage women to participate in public life, thus emphasising feminine potential and even going so far as to denigrate existing practices which have prevailed until now and still continue to exist.

For women, Morocco is developing and becoming structured; options are becoming clearer. Moroccan women have taken up the challenge and it seems unlikely that they will look back now.

THEMATIC FILE

The Socio-political dimension of gender:
A tool for fair development
Mrs Marcela Ballara - REPEM

Using modern technology is almost
a second nature.
Mr Mark Tennant is Professor of Adult Education at the University of Technology, Sydney.

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THE SOCIO-POLITICAL DIMENSION OF GENDER: A TOOL FOR FAIR DEVELOPMENT

Mrs Marcela Ballara - REPEM (*)

Equality between men and women is a question of social justice, benefiting both society and the economy. Disparities engender inefficiency, impede development and reduce the potential well-being of society.

Since the 1970's, there has been an increasing interest in the improvement of the lives of women and their families. During the Women's Decade (1975-1985) strategies have been developed in order to improve the conditions live and the quality of their life but results have been limited because the initiatives that have taken place, within the context of programmes and projects aimed at women, have been on a local scale and have lacked a holistic vision.

The Nairobi Strategies (1985) promoted positive discrimination initiatives through the furthering of strategies restricted solely to women. During the 80's, Women in Development (WID) programmes proliferated, with the aim of integrating women into a process already under way. Organisational problems specific to the countries where these programmes were being implemented, added to the fact that women were considered as a separate group needing to be integrated into a process already taking place, did not help to resolve the problem. Numerous studies stated that the situation then became more complicated and that in many cases women found themselves in a more vulnerable position, as has been shown by structural readjustment programmes which have given rise to the phenomenon known as the "feminisation of poverty."

Experience of the women's movement all over the world has shown that the social marginalisation of women increases if their position is considered in isolation. Their problems should be approached from the point of view of a global analysis, taking place within the social context where men and women share particular situations influenced by gender-specific situations.

The concept of gender includes men and women and their participation in the development of their environment.

The construction of gender identity:

The concept of gender was introduced in the mid-eighties to differentiate between social roles which can be influenced and modified (gender) and biological roles which cannot undergo such changes.

When considering gender, we must take into account that it is not a synonym for "woman", but a term to replace what have been known for centuries as the "roles of the sexes." Gender is the concept which is used when referring to relations between men and women within society.

Gender, perceived as the concept of the roles that society assigns to men and women, places women in relation to men's situation. It is a question which interests both men and women and concerns their respective opportunities of participating in the development process and of influencing and improving conditions in their lives.
Gender as a social category refers to, and opens up for analysis, the different roles, responsibilities and rights, opportunities and limitations open to men and women within the family, the community, and society and culture as a whole.

Points for debate concerning the nature of gender:

Today we have moved far beyond the functionalist view of the concept of gender which only takes into account the roles of the sexes and the socialisation of identities and closely associates gender with women. We have also moved on from the theoretical quest which aimed at identifying and defining the basis for women's discrimination by seeking out a single and all-encompassing explanation which would account for the subordination or discrimination common to all women.

The Argentine researcher Gloria Bondor summarises the issues currently being debated as follows:

The first issue refers particularly to the link between gender and sex, calling into question the neutralisation and essentialisation of the category of sex and emphasising the need to deconstruct it and then reconstruct the concept of gender. Another theme deals with the internal heterogeneity of the concept of gender and the situation of groups of women who demand that plurality and diversity take precedence over universality, thus going

beyond homogeneous visions of the subject in order to reflect on concepts of multiplicity and contradiction. A third topic of debate concerns the importance of symbolic, cultural and subjective issues within the construction of identities and gender relations, and a fourth theme deals with the need to investigate the mechanisms of reproduction, the processes of resistance, reconceptualisation and innovation of gender categories.

Also within the context of academic debate, a fifth point refers to the need to study the effects of the construction of categories in gender relations, regulations and institutional procedures, known as "procedural issues."

Gender and Development: an approach for the implementation of projects

The implementation of the concept of gender in developmental activities and social projects constitutes a political and methodological challenge for all organisations and institutions in society. This means that it is necessary to set up conditions ensuring equity and equality of opportunities in mixed organisations and in all programmes oriented towards men and women. This implies the implementation of integrated initiatives, situating men and women within the social, political, economic and cultural context in which they are evolving.

Fair development must take into account the needs and gender-specific situations of men and women and integrate gender fairness in public policies and in all political and social initiatives world-wide and, more specifically, in the politics of socio-economic development carried out in developing countries and in those where the economy is in a state of transition.

Public policies can directly or indirectly contribute to the reduction of inequalities between men and women and it is possible to undertake a series of initiatives with this end in view, including:

- the modification of laws, the framework of justice and regulations, in order to guarantee equal opportunities among men and women, bearing in mind the fact that modifications must be accompanied by official measures which ensure that anti-discriminatory laws are respected, so that these "de jure" initiatives become "de facto";

- the promotion of macro-economic stability and micro-economic incentives so that economic policies ensure that jobs are created and also that an environment is set up which obtains returns after investments have been carried out in the interests of women and girls

- the passing of measures re-orientating priorities and public spending towards basic services with high social returns which can then be used more by women and girls

- the targeting of interventions to combat inequality between men and women.

* The Latin American and Caribbean Popular Net for Women Education (REPEM), part of the Latin American Adult Education Council, (Consejo Latinoamericano de Educación de Adultos - CEAAL), is a regional organisation which includes 190 NGO's whose experience relates to working-class women.

USING MODERN TECHNOLOGY IS ALMOST A SECOND NATURE

Mr Mark Tennant; Professor of Adult Education at the University of Technology, Sydney

"Where does adult education fit in ?" All governments treat education as an instrument of economic policy and social policy and so on. But I think that more and more this is going to be a challenge for community educators. And I think that as educators we constantly need to restate the purposes of education. Education promotes not so much economic growth but economic well-being. I think it is important to reiterate those aspects.

Adult education is an amorphous thing and sometimes we think of it as a sector and for political purposes we treat it as such. Whereas everywhere else the boundaries are breaking down, adult education is being characterized by "boundarylessness" if you like. What adult education needs is coordination and links, because I think fostering the links between adult education and other sectors in education is quite important. And then, from the policy point of view, it will be seen as one of the elements of the continuum of the education process. Hopefully.
Adult education does not need a large bureaucratic structure, but it does need coordination at the national level. So I think greater emphasis on that aspect of adult education is important.

It is quite clear that if adult education from governments' point of view is about skilling the work-force, then that kind of adult education, which is vocational, will be encouraged. There is even evidence to suggest that even the equity aims of adult education are being neglected for the vocational aims. So it all links with actual paid employment. Obviously we have got to reiterate the purposes of education, beyond the vocational. But also, for a lot of people it is important to improve their economic well-being, and that is one of their primary motives for engaging in adult education. I think with curriculum reform in vocational education, you can actually achieve some of the other aims that adult educators talk about. For example, critical thinking is not contradictory with vocational education.
One of the challenges for people who hold dear to some of the broader goals of adult education is to try and transform the traditions in vocational educational training. And transform those traditions so that people will become critical thinkers, as well as gain other skills. For example if we recognize and value diversity, we have got to make sure that diversity is in the vocational education agenda. Because employers recognize the need to have policies which acknowledge diversity in the work place. They might be motivated by increased productivity or better social cohesion in the work place, but nevertheless, the practical outcome is that they will address issues of diversity in the work place.

Employers want critical thinkers within a framework. They want some sort of "permissible" critical thinking, or critical thinking which allows innovative ideas or generates new products. But employers who sponsor vocational educational training probably would not tolerate the questioning of the existence of the enterprise or questioning about where the profits go of the entire enterprise, or about the investments of the enterprise or the exploitation of migrant workers and things like that... Through training the trainers in the work place you can encourage people to understand the conditions of their work a lot more. Through training trainers well, those trainers can teach people to interrogate their work place. I still think that we should harness vocational education to serve the valued aims of community education, and there should be more dialogue. We should not consider vocational education as outside the domain of what we are interested in if what we are interested in is popular education. Even though community educators seem to resist vocational education, one has to recognize that the new vocational educational training has delivered some pretty good outcomes to people. Where in the past people who did not finish high school would never go on to be professional people, now they can go into a trade and have their learning recognised, they can do some community education or their work place learning is recognized, (that is none more effective articulation from further to higher education and from non-accredited to accredited learning). People can leave school at all various stages and they are not out of the system. It is not a waste of resources because people can pursue education and pursue greater economic well-being. They are not locked into jobs which go nowhere.

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Doesn't the use of technology bring ideological changes ?

The technology can be used in quite interactive ways and in nearly all the ways that are valued by community adult educators. With the new technologies you can even have very spontaneous events. Everything does not have to be planned.
I do not think that the ideology, if you talk about your approach to education, necessarily has to change because you are adopting new technologies. I think that is probably the challenge. We have to keep educational interests foremost rather than technological interests. If it is possible to do something without technology, then why not do it without technology ? Technology is only a tool. It should be treated like any other tool. The issue really is how to use that tool to best effects. I do not think that it requires changes in ideology or whatever. But in practice it may, because you get a horde of technology people that are very confident in what the technology can do. And therefore they develop a pedagogy which kind of packages knowledge. Packaged knowledge somehow appears to people to have more legitimacy. But I think that packaging of knowledge should be resisted. Because then, the contestation gets harder, and I think it is also harder to recognize diversity. So if you think diversity is an important issue, how do you recognize diversity in a multi-media context ?

It does require shift, because people who have traditionally worked in community education for example, do not often take up technology quickly. I am not sure of the reasons for that, I think it is partly resources, partly because they enjoy working face-to-face with people, and partly because of their training. I am sure it will take a generation, or let's say ten years.

So, all adult educators have to do is to use it as tool. I just do not think it is that big a deal really. Using modern technology is almost a second nature. I don't think it requires a whole different mind-set.

I think it is a priority to have everyone able to access to technology and to deliver education services through all the technologies that are available. It is a priority.

THANK YOU FOR THE INTERVIEWS

We have relied on the mobilisation of a great deal of energy and goodwill in order to bring you these six declarations and fifty or so interviews.

First of all we would like to thank those who helped us throughout the conferences by supplying us with information and resources. The speed with which they accomplished this task was equalled by their enthusiasm for their work. Thank you to the UNESCO regional offices and to the organisers of the meetings for their kindness and efficiency.

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It was a pleasure for us to work with them for a few days and to get a little closer to their region or their country.

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We hope that our sincere thanks will be interpreted as a new invitation which we extend to the reader; we would like to meet up again with our neighbours who are to a greater or lesser extent geographically distant from us, but close to us in that they share our concerns. Through partnerships, and people's many and varied histories, together we want to construct a literate environment, a world of solidarity containing rich and diverse social arenas, a responsible partnership ensuring that lifelong learning remains joyful throughout life.

We have been fortunate in working with various professionals in their different fields who have managed all this information by writing, sending faxes and e-mail, translating and creating layouts.

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Marc de Maeyer
Research Advisor
Unesco Institute for Education

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